THE UNITED CHURCH
AUGUST, 1958

OBSERVER

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OF RELIGION

Observer photo

WINNIPEG'S WILF LOCKHART

United College, Winnipeg
A. C. Forrest

Life at Albert
E. L. Homewood

504 Men—Going His Way

Letters

Fire Insurance

Dear Sir: In 1951, North Bay Presbytery, through Toronto Conference, memorialized General Council to establish an over-all United Church Fire Insurance Commission to protect all the property of the United Church . . .

The need for suggested type of insurance protection is even more urgent today, with higher building costs and higher insurance premiums.

Since transportation and industrial industries have this type of insurance protection, in most cases, building up such large reserves, enabling them to cease paying further premiums, after less than 20 years' operation, surely our United Church should be granted this concession also.

Can Do It.

"Those Crazy Hats"

Dear Sir: I have read with much interest the many arguments presented by readers regarding the wearing of earrings in a church choir. Speaking as a choir member, this practice does not seem so objectionable or so important as to be a subject of controversy. . . .

If the congregation is distracted by the earrings worn by the choir members, perhaps they have allowed themselves to be so by not giving their full attention to the lesson read, the announcements made, or the sermon preached.

Pity the poor choir which has to sing confronted by row on row of earrings of all shapes, colours, and sizes, *and* those "crazy" hats.

Rosetown, Sask. Phyllis M. Palmer.

Belief In Hell

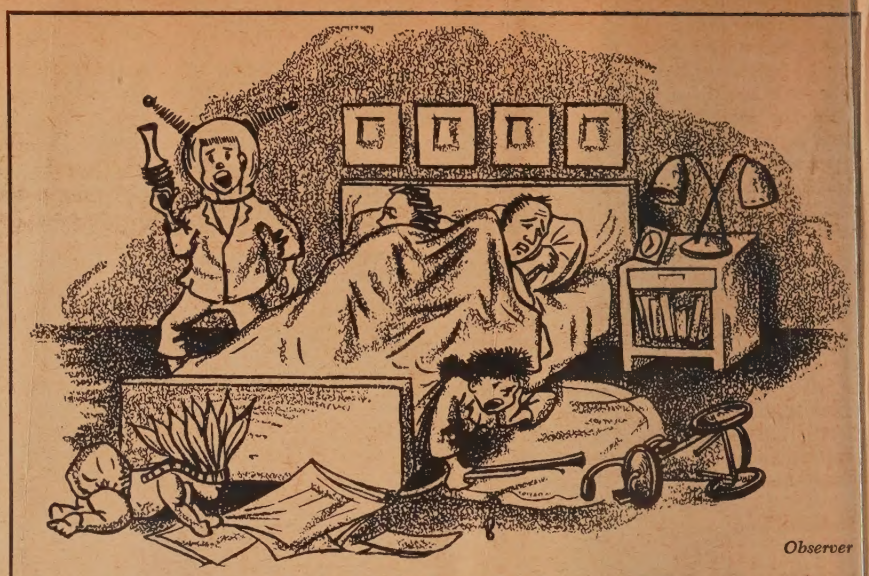
Dear Sir: In the May 15th issue of THE UNITED CHURCH OBSERVER appears an editorial "Belief in Hell."

After noting the current decline in belief in Hell (as taught by C. H. Spurgeon, R. A. Torrey, The China Inland Mission, Dr. Billy Graham and other earnest ministers and missions of note) the writer proceeds to say: "WE DON'T KNOW JUST WHAT TO BELIEVE ABOUT HELL EITHER." Do you not think, Sir, that a topic that has been before the Christian Church for over nineteen centuries, and one which so vitally affects every human person, ought to be better known than such a confession reveals? The responsibility of the United Church and its ministers is surely worthy of something better. . . .

Colborne, Ont. R. H. Judd.

"Let's Read First . . ."

Dear Sir: Drinking and smoking have been controversial subjects for years. Let's first read carefully Romans 14 (R.S.V.). Then let's bend our efforts to cultivate the virtues and eradicate the evils such as we find mentioned in Ephesians 4: 25 to end of chapter, and in 1 Peter 4: 8-11.



Observer

"Boy, will I be glad when Sunday School starts again!"

I neither drink nor smoke myself. However the letter in THE OBSERVER of June 1 by "A Former Steward" (and other such ideas) gets a little under my skin. Many who revile drinking and smoking do a great deal more damage with their tongues and by their actions.

New Lowell, Ont. Robert J. H. Flear.

Even Churchill Erred!

Dear Sir: I, too, heard the young minister from a large city church say, "God wants you and I to work for Him." I was sorry he had confused his pronouns for I knew he would have critical listeners. My reaction was not like that of your correspondent, however. I reminded myself how few persons speak impeccable English at all times, and also how many bad things have been said quite grammatically.

Even Churchill makes mistakes. Do you remember when he was taken to task for ending his sentences with prepositions? His answer was, "This is the kind of pedantry up with which I shall not put."

I also recalled being told by the young wife of a youthful minister serving a large city church how she worried lest her husband make a mistake in syntax while a very learned professor of English sat in the pew. She said, "I worried until I remembered the professor was there to worship God not to pick out the split infinitives."

Winnipeg, Man. Eileen Lockhart.

Return Bessborough Trophy?

Dear Sir: Surprises, surprises! Calvert Distilleries getting free advertising in THE UNITED CHURCH OBSERVER — yet! The whiskey industry has reached Utopia!

I agreed with your editorial, however, on "Calvert for Culture" to the point where you advocated the Dominion Drama Festival return the Bessborough trophy.

There is just a little matter of $16,000 which Calvert is throwing into the DDF pot. Could, say, the W.C.T.U. kick in least part of this amount if it was lost to DDF from Calvert? . . .

No doubt the Church has reformed quite a few alcoholics—or helped to, at least. How be you promote the idea among them that since they should be saving thousands that they used to spend on booze they start a fund to go along with the restored Bessborough trophy for DDF? Possibly they could see that DDF received at least $20,000.

Ayr, Ont. B. U. L. Conner.

What Happened To Methodism?

Dear Sir: It is a long time since anything has appeared in THE OBSERVER as challenging as your "Editorial Question" of June 15th.

Your thought that it might have been a good thing if there had been a dissident Methodist group to remain outside the United Church finds me in quite complete agreement. I have remained outside all these years, although an adherent of the United Church.

Loss of evangelical zeal by those in high places, dependence upon organization, frustration of the laity due to complete surrender of religious service activities, excepting for passing the collection plate and ushering, and general lack of enthusiasm have contributed to a dry rot condition which is appalling.

The newer sects such as the Pentecostal Church are today growing rapidly in numbers. We do not in any manner envy them in their progress but the United Church is losing to these groups a class of believers and worshippers whose lives have been touched by the Saviour, and whose faith and zeal corresponds with that of the Apostles and the founder of Methodism.

Fergus, Ont. Claude Running.

Ads and Hymns

Dear Sir: Re letters to the Editor, "Nearly Fed Up," does he not realize that the advertisements help to support the cost of THE OBSERVER? . . . I think, however, that it might be a good thing if E. Shearer carried out his threat not to take THE OBSERVER much longer.

Re the suggestion of Mabel Peace to have words printed under the music in Hymnaries, this looks the answer to many sight-readers' problems, and I would like to see it adopted, too. I'm sure our choir would appreciate it.

Vancouver, B.C. (Mrs.) G. T. D.

Women Say Thanks

Dear Sir: The committee to study Women's Work in the Church asked me to write you expressing its appreciation of your editorial in the June 15th issue of THE OBSERVER. It displayed sympathetic understanding of the Committee's work. Please accept our sincere thanks.

Viola Halpenny,
Toronto, Ont. *Secretary.*

Shorts Irk Reader

Dear Sir: I see in the June 15th OBSERVER the picture of women and girls with shorts on. I don't think that is a very nice picture to have in a church paper. I've seen pictures in magazines like that. I am sending the money for the last year and the last time. I'll not have it any more.

Cape North, N.S. Mrs. M. E. M.

"No rabbit skin . . ."

Dear Sir: May I express doubt as to the paragraph "I" and "Me," page 2, June 15th issue?

"God wants you and I to work for him." Is not "I" correct? *To work* is an infinitive —as verbal noun—so having part form of a verb must be governed by the nominative case—"I."

"This is just between you and I"—the "I" there should be "me" as it is the objective case after the preposition "between."

No rabbit skin have I — but a long memory.

Hamilton, Ont. R. A.

In Plain English

Dear Sir: *Cum laude. Honoris causa. Ave Atque Vale. Magnus Opus. O tempora O mores.*

What do the above mean in plain English? For the benefit of large numbers of your readers, including myself, it would be a great help if your contributors would forget the dead languages and use plain English. Rev. J. A. Davidson commenced his Ad Lib, "Recently I *bashed* my way through," etc., and concluded with "O tempora O Mores." I understand *bashed*, a slang expression, but not the concluding Latin phrase. I doubt if the majority of your readers have the time to delve into a Latin dictionary.

Toronto, Ont. Wm. Parrett.

Ed. With honour. Honorary. Hail and farewell. Great work. O the times! O the customs!

A Link With Canada

Dear Sir: We are pleased to enclose our cheque for $5.00 to renew our subscription to THE UNITED CHURCH OBSERVER for three years.

We obtained our first subscription through Mr. Ledger of St. Andrew's United (formerly Westminster Central), Toronto, and have looked forward eagerly to each issue since receiving our first copy. It is a well read publication in our home and a link with Canada which we hope never to break. May we take this opportunity to also compliment you on the great improvement in THE OBSERVER during the past few years, the format of the whole magazine is so much easier to read and yet it has not lost its forthright simplicity of style which makes it the outstanding church publication that it has always been.

It may interest you to know that our copy is read also by a neighbour who is a Baptist, and she in turn passes it along to her son who is a Methodist minister in Pennsylvania.

Williamsville, N. Y. Harold W. Bullich.

FACETIOUSLY SPEAKING

Dear Sir: For some time now I have thought of writing to you, to express my views on the subject of Theological Education. I feel that the present course is entirely inadequate. I do not wish to criticize our professors but the fact of the matter is our present theological course is entirely out of touch with the real need of the minister.

For example, think for a moment of some of the courses that are now offered for study: the Bible, Systematic Theology, Church History. Do you really feel that these things are necessary to the modern minister? Could not the average minister pick these things up after he is ordained?

On the other hand, look how the important things are neglected! In practical affairs he receives no instruction. To remedy this I would suggest that our theological course be revamped to include the following courses:

Gestetner A—

An introduction to the typewriter. The stencil and its function in church life. Comparative study of relative merits of Gestetner and A. B. Dick mimeographing machines. Seminar led by sales representative.

Stationary Engineering 1—

Heating systems. Comparative study of best type of woods for wood-burning stoves and furnaces. How to fire furnaces on a five point charge. The vagaries of western coal. The sump pump.

Hymn Choosing A—

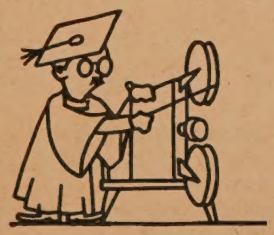
The old time hymns. How to keep congregations singing and still keep your organist.

Officer Getting 1—

How to get people, who don't want to, to take office.
How to get people, who don't want to, to get out of office.
Chairing the W.A. annual meeting. The psychology of women.

Evening Service Building (3 years)—

Dressing up ordinary sermons with snappy titles.
The coffee and doughnut approach.
Plagiarism and its methods.
Television discrediting.



Projectionist A 1 and 2—

Threading the film and film strip. Extension cords.

What to do when the lamp burns out.

What to do when the film doesn't arrive.

Do you see the possibilities, Mr. Editor? Any minister with such an educational background would have no difficulties in the field. Other courses might include: Presbytery wrangling, Statistic juggling, New-member finding, Baptismal baby-handling, Caretaker-pacifying, and so on. See what you can do.

Jack Froth.

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OPENS Sept. 13, 1956

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Devotions By PETER GORDON WHITE

Summer Thought

SOME folk don't like to talk about eternity at all. They do not enjoy this life so well that they can contemplate the future with any degree of serenity. Sometimes one may have the uncomfortable feeling that eternity is a threat rather than a promise! We would like to put it out of our minds, if that were possible.

But it is not possible. There comes a time when we must look inward as well as outward, and that is the time to check our spiritual resources. As Paul bluntly asks, *"Who plants a vineyard without eating any of the fruit? Who tends a flock without getting any milk?"* (1 Cor. 9: 7)

If we are missing the joy of reassurance about the future that is rightfully ours, let us turn now to the Source of joy and renew a right spirit within us. If the world has been too much with us, perhaps the time has come to withdraw to the quiet place and be alone with God.

Joy is Like Manna

DON'T postpone joy. Too often we say to ourselves, "I must cry today, but tomorrow—tomorrow I will be joyful."

But when tomorrow comes, our tear-blinded eyes miss the gleam of joy in the dross of disappointment. The treasure slips through our fingers.

Only today's joys are ours. The griefs and the disappointments can be hoarded. But joy is like manna; it comes new every morning. Manna from heaven sustained the Israelites in their wanderings, so long as they used each day's supply. We must use our supply of joy every day.

Joy cannot, indeed need not, be hoarded. It comes from God, and the supply is inexhaustible. But we get only what we can use—so to get more we have to use more.

What a glorious prospect opens up! Take all the joy you need! Give it away! Use it up! Spread it throughout the world! Give yourself the "joyful touch" and forget to cry today or tomorrow.

"This is the day the Lord has made; let us rejoice and be glad in it."

More than Words

THE other day we heard a story that reassures us about some of the great words of Christian faith. They still belong to the church, even though they may be put to other uses.

A woman phoned her bank and told the clerk who answered that she wanted to sell a thousand dollar bond.

"Is the bond for redemption or conversion?" the clerk enquired.

There was a pause of some duration, then the woman answered in a rather small and muted voice, "Am I speaking to the bank or to the United Church manse?"

Your Daily Reading

DID you ever make yourself a promise that, when you had a little more leisure, a little more time, you would pick up your Bible and read again? As part of the re-creation of this summer season we invite you to join us in these Home Daily Bible Readings:

Aug 1. Acceptable to God.....1 Peter 2: 1-9
Aug. 2. Live by the Will of God....1 Peter 4: 1-11
Aug. 3. Escaping Corruption.....2 Peter 1: 1-11
Aug. 4. Feeding on the Word....2 Peter 1: 12-21
Aug. 5. Waiting for the Lord.....2 Peter 3: 8-18

The Way of Christian Fellowship. John 13: 3-15, 34, 35; 1 John 1—2: 17; 2 John; 3 John.

Aug. 6. Love to the End.....John 13: 3-15
Aug. 7. Be of One Mind.....Philippians 2: 1-11
Aug. 8. Fellowship with One Another .....1 John 1: 1-10
Aug. 9. Love of the Brethren.....1 John 2: 1-11
Aug. 10. Abiding Forever .....1 John 2: 12-25
Aug. 11. Following the Truth.....2 John
Aug. 12. Fellow Workers in the Truth.....3 John

The Grounds of Christian Assurance. Matthew 6: 25-34; 1 John 2: 28—5: 1.

Aug. 13. God Is Our Refuge and Strength .....Psalm 46
Aug. 14. Do Not Be Anxious.....Matthew 6: 25-34
Aug. 15. Born of God.....1 John 2: 28—3: 10
Aug. 16. Out of Death Into Life....1 John 3: 11-24
Aug. 17. God Is Love .....1 John 4: 1-12
Aug. 18. The Gift of the Spirit....1 John 4: 13-21
Aug. 19. The Assurance of Eternal Life .....1 John 5: 1-13

Strength Through Trial. Matthew 4: 1-11; James 1.

Aug. 20. A Tempted Saviour .... Matthew 4: 1-11
Aug. 21. The Christian Soldier Ephesians 6: 10-17
Aug. 22. The Transformed Life.. Romans 12: 1-13
Aug. 23. Restoring the Fallen .. Galatians 6: 1-10
Aug. 24. Fighting the Good Fight .....2 Timothy 4: 1-8
Aug. 25. The Crown of Life.....James 1: 1-12
Aug. 26. Doers of the Word.....James 1: 13-21

The Royal Law of Love. Luke 6: 27-31; 10: 30-37; James 2.

Aug. 27. Love Your Enemies.....Luke 6: 27-36
Aug. 28. Love One Another.....John 13: 21-30
Aug. 29. Do You Love Me?.....John 21: 15-25
Aug. 30. Love Abides .....1 Corinthians 13
Aug. 31. The Love of Christ.....Romans 8: 31-39

Prayer and Praise

Great is the Lord, and greatly to be praised; and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works. (Psalm 145: 3-5)

O GOD, who art nigh to all them that call upon thee in truth; who art thyself the Truth, whom to know is perfect knowledge: instruct us with thy divine wisdom, and teach us thy law; that we may know the truth and walk in it; through him in whom the Truth was made manifest, even Jesus Christ thy Son our Lord. Amen.

O gracious and holy Father, give us wisdom to perceive thee, intelligence to understand thee, diligence to seek thee, patience to wait for thee, eyes to behold thee, a heart to meditate upon thee, and a life to proclaim thee; through the power of the spirit of Jesus Christ our Lord. Amen.

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5

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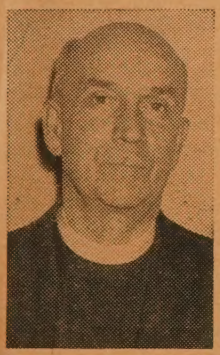
contents

	Page
Letters, Cartoon	2, 3
Facetiously Speaking	3
Devotions	4
Observations	5
Editorials	6
The Preacher's Minimum	7
In the Heart of Winnipeg	8, 9, 10
504 Men—Going His Way	11
Life at Albert	12, 13, 27
Conference Reports	15, 18
Report and Opinion	16, 17, 26
Book Reviews	22, 23
Question Box	24
News	20, 21, 25-32



Rev. W. A. Hunnisett, D.D.

IN THE NEXT ISSUE

Man With A Mission
By E. L. HOMEWOOD

So This Is Windsor!

Observations

THE SERMON by an empty pew was a novel idea by which the Rev. T. D. Barnett of Grace Church, Vancouver, preached effectively to his congregation recently. Mr. B. warned his people that if there was an empty seat in the church that evening he'd put it up at the front and let it preach. Some may have thought that meant "no sermon" so stayed away. True to his promise, he stepped into the background and let the pew sit there, the picture of wisdom, while his voice came out of the shadows, reminding the congregation that if the people of the church were completely dedicated to their task the church's problems, even that of empty seats, would be solved.

* * * *

• DR. ROBERT McCLURE was the first speaker at a Church affair we have ever seen brought back to the platform to acknowledge the audience applause. At the Maritime Conference he gave such a great speech they clapped and clapped and clapped. He stood up and acknowledged it with a grin. When they kept it up he stood up again and bowed. We are told that this is the third time it has happened at the Maritime Conference. Once was for the Very Rev. Jesse Arnup when he gave his final speech before retirement. The other was for Dr. Sidney Gilchrist, home on leave from Angola. The significance: each time has been for an address on Overseas Missions. There is a good missionary attitude in the Maritimes. But "Bob" McClure has apparently established some sort of a record. When he addressed the Conference the following night, they did it all over again.

* * * *

• DR. J. B. CORSTON of Pine Hill gave a fine series of devotional addresses at Bonavista in June, and salted his sermons with good sense and added plenty of pepper for humour. At the ordination service, when a great crowd gathered from the fishing villages round about, he told a story or two to illustrate his thesis that we should thank God for the trials as well as for the blessings of life. Speaking of pessimism, he told of the farmer who had the bumper crop but refused to be happy about it. Forced to admit that it was a good one he said, "Aye, but it's sore on the land." And then there was another potato grower whose land once produced beyond expectation. The spuds were really big, but with a doleful face he sized up the situation with, "But there'll be no little ones for the pigs."

* * * *

• SOME GOOD QUOTATIONS have popped out at committee meetings lately. "A man is known by the enemies he keeps" is attributed to the late Dr. John Coburn. "Punctuality is the thief of time," according to Dr. Jesse Arnup, who they say has lost more time than anybody in the Church through his habit of going to meetings on time, and having to wait for its start till his late-comer brethren wander in. And someone whose name we forget says "Intelligent anticipation of agitation is the basis of good administration." It took a little time but we think we have them all figured out.

* * * *

• FOLD OUR HANDS AND WAIT until the new minister arrives may be the motto for some congregations when they face an interim between preachers. Not Mount Royal, though, where 200 new members recently joined the Church while it was without a regular pastor.

Last fall when the Rev. C. W. Coleman was called away to Toronto, and the Rev. Arthur Organ called by Mount Royal felt he should not leave his fine Ryerson Hamilton congregation until after Easter, the Church had to look forward to over six months minus a full-time leader. The Rev. E. C. Knowles, a Chaplain, was appointed interim minister, and Dr. Douglas Wilson, a layman, and distinguished editorial writer for *The Montreal Star*, was secured to supply the pulpit. Mr. Coleman left a good session behind and it went to work. Dr. Wilson and Mr. Knowles concentrated on teaching Communicants' classes. The result: On Mr. Organ's second Sunday he received a fine group of 70 new communicants to add to the 130 new members who had already joined the Church.

* * * *

• LETTERS TO THE EDITOR, we believe, are among the important features of THE OBSERVER, and in that conviction we are true to a long tradition. Of course many good letters never get published, and our main complaint is they are too long. Every two weeks the staff has to put back into the file some fine letters because by using them, too many others would be squeezed out.

The Church and the "Y"

THERE are Churches where ministers and laymen seem to be unacquainted with, or indifferent to, the high purposes and good work of the YMCA. Some of them seem to be afraid that the "Y" may take away some of their young people or secure too much financial support from their laymen.

On the other hand there are many ministers who see the YMCA as a fine organization, founded on solid Christian principles, anxious to co-operate with the Churches and ready to aid them in their work. Many of its secretaries are dedicated to the Church; its local and national Associations attract laymen of top calibre, and while it seeks to stand above the differences which divide the Church into denominations, it is ready to aid them in winning and nurturing young people in the high ideals of Christianity.

There should be closer co-operation between the "Y" and the Churches, especially through interdenominational or Church council relationships.

Some have been critical because the "Y" in North America seems to have put more stress on the physical than the spiritual. On the other hand they would have been critical if the "Y" had been too religious in its approach. Some suggest that the "C" has gone out of the Association.

These are natural penalties for emphasizing the practical expressions of Christianity. We feel that those with finest insight recognize now that the "C" has always been closely intertwined with the whole programme. Evidence of the good work of the YMCA's abroad, their high standing in the finest Christian circles, and the ability of "Y" men in other countries to articulate have made many Canadians stop and take a second look.

Right now there are promising opportunities for the Churches and the YMCA to co-operate in frontier communities and expanding suburbs. Take a brand new and promising community like Kitimat. The many Churches beginning their work there cannot afford to erect gymnasia and extra facilities they might like for their programmes. And even if they did they would be unable to provide the staff to operate a good programme.

Churches have been guilty of that very thing, erecting costly buildings and then failing to provide trained leadership for worthy programmes to make full use of their buildings. The "Y" is expert in such programming.

New communities have an opportunity to give a lead in this matter, if church people of all denominations can get together in such projects as the establishing of a "Y". There aren't many indications that they are going to co-operate too successfully on establishment of one Protestant denomination to serve all the Protestant people.

The Canadian Church is going to suffer in some ways through resurgent denominationalism on the frontiers. The denominations are reasonably prosperous at the moment. There are signs of wasteful competition. There are indications that mature people are becoming critical of the waste, and young people of the competition. Canadian youth doesn't like to be separated for its basketball games and social activities on denominational grounds. If they can't be together in their Churches they will get together outside. The "Y" can be a mighty fine meeting place for them.

NEED FOR ARCHITECTURAL GUIDANCE

WE have been startled by the casual attitude we seem to be taking to church architecture in this country. The great denominations of the United States have tackled their building boom with a great deal of skill and imagination. We seem to be stumbling along, as if it were all right for our congregations to continue to erect little, unplanned monstrosities all over the place, and call them churches.

There is an architectural committee and we have no criticism for it. As far as we can see it is doing the best it can with what it has been given. But it has little dignity, prestige, or money. Within a year or so we will have completed the building of almost 1,000 new churches and church halls since the end of the war. Too many of them have been planned by amateurs, designed by draftsmen and engineered by men trained for building cement factories.

We actually hear it boasted, "We built it without an architect." It is like saying, "We took out his appendix without a doctor."

Presbyteries are responsible for the study of plans of new buildings. Some Extension Boards won't provide grants to new charges unless they have secured the help of a qualified architect. We are quite certain that a Council as wide-awake as Toronto's Home Mission (Extension) Council won't provide funds for buildings which will prove their shortcomings before they are completed.

It's not too late to put a little imagination into this yet. We would think that if we are to erect churches of which our children may properly be proud we had better give some support immediately, to the architectural committee and let the men throughout the country know that the Church is ready to give help and guidance in the serious business of church-building.

EDITORIAL NOTE

WE are always hearing that ministers are preaching above the heads of their people. We don't believe it. Usually, we suspect, it isn't that their subject matter is profound. It just isn't delivered straight.

Principal Denny is reputed to have said: "To shoot above the heads of your people doesn't mean that you have superior ammunition. It just means you can't shoot straight."

OBSERVER
AUGUST, 1956

An Editorial Bias

THE PREACHER'S MINIMUM

AN attempt was made by the Prince Edward Island Presbytery recently, to frustrate the plans of the Board of Finance to bring about a slight increase in the minimum salaries for ministers. The present minimum for a married ordained minister is $3,000. The Board agreed to recommend to the next General Council a raise on this by $100 a year for the next two years. Prince Edward Island wanted the Maritime Conference to enter an objection.

The Maritimes, after referring it to a committee, proceeded to ignore the committee's report and tabled the matter. It should have been tossed under the table. By letting the Conference close without lifting it, the same result was achieved.

We don't think a 1958 objective of a $3,200 annual minimum salary (with a free house) is too high for the United Church. The average minister has secured a University degree and spent three additional years in post-graduate work in a theological college, plus several summers or a year internship on a mission field, plus two years serving somewhere in the neediest part of the Church, before he is entitled to accept a call.

The majority of ministers have children, or if they don't have their own they adopt children. Most of them try to educate their families, and they seek to provide some leadership in their communities in educational and cultural as well as religious things.

While the above is a suggested minimum some charges don't reach it, and a great many more seem to think it is the maximum salary, not the suggested minimum. We have observed that very few congregations which pay the minimum salaries pay adequate transportation costs. The typical rural minister can expect to use several of those hundreds of dollars to keep up a car to cover the roads between his appointments.

In addition the minister has many extra charges for which the Church paying a minimum salary seldom thinks to provide. In decades gone by when the large manses and parsonages were built, free loads of fuel for stove and furnace were provided. The large houses remain, and the fuel costs have gone up. The town and city Committee of Stewards often provide fuel allowances knowing that the big houses are often heated for church meetings and such. This seldom is thought of where the minimum salary is paid.

P. E. I. a Fine Province

While we think it is wrong of P.E.I. Presbytery to seek to solve its own problems by introducing measures which, if adopted, would depress the whole ministry, we do understand the problem. And we know that this type of thinking is being indulged in elsewhere.

P.E.I. is a great province, and its people are loyal to the Church. It has continued to produce some of the finest ministers of Canada — and the U.S.A. We know that like many other parts of rural Canada its farmers have been having difficult times. Rural Canada has not been receiving her fair share of the national income. Many charges are finding it difficult to meet their obligations without changing their whole system of stewardship.

(So that we will not be misunderstood, let us remind our readers that we grew up on a farm; we remember when potatoes were sold for 20 cents a bag and whole milk at 90 cents a hundred.)

But the P.E.I. way is not the way to solve this problem.

If a charge cannot meet its obligations there are proper steps to be taken, which do not put a brake on progress elsewhere.

It can, for example, swallow its pride and apply for a grant from the Board of Home Missions. That isn't good, but it is better than asking a minister to swallow his pride. The Home Mission Board doesn't throw money about, but it does not want to see ministers falling below a certain level of security.

We have a strong feeling that the proud and fully-self-supporting charges of Prince Edward Island would do some serious thinking before losing their independence even to the extent of being called aid-receiving.

A charge can review its work, and have a thorough Every-Member canvass. The *Year Book* indicates that P.E.I. follows the rules in this matter. But then there are canvasses and there are canvasses, and from what we have seen in rural areas some of them aren't very thorough.

And some charges must stop and ask whether they need the full-time services of an ordained man. P.E.I. has 34 charges, 101 preaching-places, 5,544 active families, 27 full-time ministers and two retired men serving as supply. Omit the two large churches of Charlottetown and Summerside and the preaching-places average about 40 families. Each minister has about 150 families.

Many city ministers serve 500 or 1,000 families. Rural Canada's churches were planned for horse-and-buggy days. Some charges have got to do some more serious thinking about changing their boundaries and amalgamating their points.

Not Needless Sacrifice

A minister has got to be prepared to make sacrifices. By and large he isn't interested in making money or acquiring possessions or he would go into some other work. But he doesn't like to make needless sacrifice. And idealism wears a little thin when his family is being deprived, not because they share the hardships of their people, but because they suffer from the mismanagement and poor stewardship of their people.

The plain fact is that the difference between ministers being properly paid or underpaid in the United Church has little to do with the prosperity of their people. Farm income can jump 100 million dollars a year for United Church people and very little of it appears on the collection plate. Or it can drop 100 million and it shows no appreciable effect. This is not so for Free Methodists, or Pentecostals or Seventh Day Adventists. The rise and fall of their income is quickly reflected in the givings of their people, for they tithe.

What makes the difference for United Church people is the conduct of the local affairs by the church's laymen. If the lay leadership is poor, if those who hold office give but meagre support, pity the preacher.

For the 27 full-time ministers on P.E.I. an increase of $100 a year would mean 50 cents per family for the 5,500 active families . . . or one cent a week per family. For that a few Presbyters were ready to depress conditions among the most poorly-paid ministers of the Church from coast to coast. We cannot believe that they represented the considered thinking of the fine people of that wonderful little Island.

United College . . . IN THE HEART OF WINNIPEG

By A. C. FORREST

WHEN a visitor to Winnipeg, keen to learn something about the College which has graduated so many distinguished Canadians, drops in on the Principal of United he is given a brief tour. This will include, probably, a quick turn about the old arts building, a somewhat more leisurely survey of the new theological wing and library, an introduction to the three Deans, a rather inspiring visit to the crowded chapel service, and a few how-do-you-do's to staff members and senior students in the halls.

Then it will be topped off, early morning or late at night, with a visit to Tony's. The introduction to Tony Kozyra, operator of the campus basement restaurant, is as important as it is with "Dink" Freeman, the scholarly and beloved Dean of Theology.

Normally this is followed with hot chocolate, milk or tea or coffee at the tables, where the Principal and a young professor, a co-ed or two, a theolog and an undergraduate are apt to engage in some serious argument about philosophy, the atomic bomb, the bonspiel, or the virtues and weaknesses of the Church.

Such a wind-up to the tour is, we believe, a clue to the character of United College, and to the personality of its able new Principal, the Rev. W. C. Lockhart, M.A., Ph.D., D.D.

A perusal of Dr. Lockhart's annual report to the Regents emphasizes that the visit to Tony's, though casual and uncalculated, is a symbol of the very life of the College. Dr. Lockhart, reporting on the first month's experience on the campus paid sincere tribute to his predecessor, the late Principal William Graham, praised Dean Halstead, Dean Anderson and Dean Freeman, and then without a break in the pace of his speech praised Tony Kozyra. Class-room, chapel and restaurant, lecture, debate, informal discussion and worship are all woven tightly into the fabric of United College life.

United, with 1,000-odd students, is on Portage Avenue in downtown Winnipeg. The University of Manitoba Campus, with a higher enrollment but no higher academic standard, is situated with room to grow some seven miles out at Fort Garry. The question which has perplexed Winnipeg people for a generation is, "Should United stay downtown or move out to the University Campus?" Principal Graham thought it out and decided to remain downtown. A new wing was added to the building and opportunities to sell the site were passed over. Of course its value is appreciating steadily.

The present Board of Regents, staff and professors still wonder. Some of Winnipeg's most influential citizens think such is a mistake. Others think the University of Manitoba made a mistake, but that nothing can now be done about it and United should join the trek to the suburbs. This indecision may be one reason why some of Winnipeg's responsible citizens have done so little to support their fine College.

Principal Lockhart keeps his counsel and weighs the situation. He can't help but be impressed by the numbers of night students who attend, and the long lists of part time students who secure an education at United who might not get it if they had to take long bus rides for lectures. The value of a downtown University may be indicated by the 94 Anglican, 56 Hebrew and 46 Roman Catholic full-time students it attracted last year.

In the meantime United struggles on, with inadequate buildings, an underpaid but able staff, a growing enrollment and an increasing list of distinguished graduates. There is always hope that the Church, or Winnipeg's citizens, will provide more support.

It is a Church College, but its aid from The United Church of Canada is meagre, $27,000 last year out of a budget of $317,000. This year it is $30,000. The United Church inherited three Universities, Mount Allison in Sackville, Victoria at Toronto, and United, each from the Methodist tradition. In the last century Methodist people sacrificed greatly that their sons and daughters might be educated in a religious institution and that their Universities might make a contribution to the culture of the nation.

The same spirit that made Ryerson Press the outstanding publishers of top Canadian literature nurtured the University movement. The United Church seems to feel less strongly. While each such college has a distinguished scholar and clergyman at its helm, and the religious life is integral to the life and teaching, financial support remains slim. Without government aid none of the colleges could have carried on.

In his inaugural address Wilfred Lockhart said: "The Church has pioneered this field of higher learning. Because of her concern to keep the lamps of truth alight in the world, her people have by great sacrifice sought to extend the confines of

United College main building (left) with new library and theological building at right of photo. (Centre) Dr. Lockhart with students Gordon Swan, Edith Crowe, Marjorie Laycock and David Blostein at "Exchange of Sticks." (Right) the College curling team, Porte Markle Champions.

Paramount, Winnipeg

learning that men might enter into their rightful inheritance as children of God." Then he asked why the Church once so active in this field "has in large measure withdrawn. The United Church now shelters under her wing but three institutions at University level. . . I use the word shelter advisedly because she can hardly be described as maintaining them."

Everyone Was Happy

A little over a year ago when Dr. Lockhart was appointed Principal of United, everyone but the members of his great Kingsway-Lambton Church in Toronto was happy. Even they were proud to have their minister go to such a big job. It was obvious that United had been able to survive the storms only by having a great Principal. Its problems ahead demanded the services of another great leader.

It was well known that Lockhart had been tapped on the shoulder for more than one position at United Church headquarters and in the World Council of Churches. None had been able to lure him away from his west-end congregation which under his leadership had gone through several building programmes and increased its membership from 700 to 2,900 in 13 years. Its missionary givings had increased from $2,000 to $29,000, and as far as size, spirit, and prestige were concerned K-L had become one of the top three or four churches in the Dominion. It was obvious they loved their minister, and made it difficult for him to leave.

But education had long made its pull, and for nine years he had chaired the Board of Colleges and Secondary Schools of the Church, and knew how important and strategic an influence had been wielded in the past by United standing at the gateway to the West.

We mentioned the Tony Kozyra incident as a clue to the character of the man who will be putting his stamp on United College, for it would be easy to be fooled about Wilf Lockhart. Those who have seen him conduct the fashionable West-end weddings in the beautiful Kingsway Church would see him made to measure for its lovely background. He moved with well-tailored grace among the residents of the Kingsway, and his best friends liked to joke a little about the trace of an accent he picked up at Edinburgh during his years of post-graduate study.

Europe and five post-graduate years at the University of Toronto's Hart House with the great Warden Bickersteth put its urbane stamp upon him. But a friend who took him on a fishing trip in northern Ontario stumbled back from a long portage with grudging admiration, "Lockhart's a good man in the bush."

And those who know him well see nothing incongruous in him dashing off from a luncheon at the Royal York, for an afternoon of fishing or golf, before reporting in for a University President's meeting at night.

Ran Fox Farm

Actually outdoor life is old stuff, for at seventeen years of age young Lockhart was running a silver fox farm at Dundalk, Ont., while taking his last year at high school. His father had died leaving his mother with two boys and four girls and Mr. Lockhart senior's latest venture, a fox ranch.

W. C. is proud and amused by the fact that his birth certificate shows his father's profession as "speculator." He had homesteaded in Saskatchewan and returned to Dundalk to sell the first Ford cars in Grey County. His boys used to go out into the country with their father to deliver a new car. There were no trade-ins in those days although sometimes a horse figured in the deal. A transaction was often completed with an afternoon's fishing, and until his Dad's death it was a relatively care-free life, with hunting, fishing, expert checker playing, and always some exciting business on the side.

His mother was a Methodist and his father a Baptist. And had there been a Baptist Church in Dundalk, W. C. might be a professor at McMaster University today.

When he was 17, he had thought of going to Ontario Agricultural College at Guelph, but changed circumstances kept him out with his silver fox ranch for a year. Boys' work in the local church, and the Older Boys' Parliament, which was exerting a tremendous influence in the early twenties, changed the direction of his thinking. He wanted to become a professional boys' worker.

He entered University and became a candidate for the ministry, still ambitious to work with boys. His first two summers from college he spent on a mission field in south-west Saskatchewan fronting the border of Montana and Alberta. Later he spent five summers as programme director at Camp Wanapitei which helped out with his University fees and nurtured his love for and skill in the out-of-doors.

Wilf Lockhart grins when he admits that the Hebrew which he thinks should be on the course for theology students was a drawback to him. He says he did not excel academically in arts and blames it partly on the hours devoted to Hebrew. In 1929 he received his B.A. and on graduation was offered employment with Wilson Cigars, Dominion Rubber and the Bell Telephone. He chose the latter, going to London as a toll engineer. He thinks of that as a very important year of his life.

It seems ironic that he left the Bell Telephone on leave of absence to go back to college, to study theology at Emmanuel. During his course he hit his full academic stride, took an M.A. with his theology, and ended tied for the post-graduate fellowship with Dr. Robert Clarke, now a missionary in India.

Scholarship and a Wife

With a scholarship of $750 in his pocket he married Eileen Armstrong, a lovely young graduate of Honour Languages from Victoria College, and they headed for Edinburgh and further study. They couldn't live on love and $750, so he began to look for an assistantship in an Edinburgh church. One day he was sitting in a lecture beside another student; they had not been introduced and therefore they didn't speak. Then he noticed his neighbour reading a copy of *The New Outlook*, predecessor of THE OBSERVER. That broke the ice and it turned out his new acquaintance was a

(Over)

Canadian who had finished his studies at New College, and was resigning the assistantship in the North Leith parish church.

Lockhart applied, preached for a call and spent one and one-half years working with unemployed and on-the-dole shipyard workers. He says of it, "They were wonderful people in a desperate condition."

Was S.C.M. Secretary

When he returned to Canada he was appointed Student Christian Movement Secretary at Hart House, and while there he worked closely with the undergraduates and became involved in the World Council of Churches movement in its infancy. He attended the famous Oxford and Edinburgh Conferences in 1937, took the Canadian delegation to the first World Conference of Christian Youth in 1939 and again to Oslo in 1947. He was the first secretary of the Canadian Committee of the World Council of Churches and was instrumental in helping to bring the Student Christian Movement into the then emerging Canadian Council of Churches. As a member of the Youth Department of the WCC and chairman of the Department of Ecumenical Affairs of the Canadian Council of Churches he has remained close to this developing movement.

In 1940 he went to Sherbourne Church, Toronto, as interim supply, became Chaplain to the Canadian Officers' Training Corps and spent six summers at Niagara-on-the-Lake camps. He was called to the Kingsway Church in 1942, where his scholarly training, and expert administrative ability produced startling results in an expanding community.

He says of the Church, "75 per cent. of our weakness in the Church is poor organization and administration." In the SCM he learned that a Secretary wasn't supposed to dominate groups with his own opinions, but was to bring out the latent power within a group. He used that technique in his congregation. His appeal was on the basis of churchmanship. "I always taught them that they couldn't belong to this church without belonging to The United Church of Canada." He emphasized the every-member-canvass and brought results, spiritually as well as financially.

Must Not Retreat

Dr. Lockhart is convinced that the United Church must retreat no further from higher education. United College is the only church arts institution in the whole of the West, and he believes it is the strongest and most influential church institution west of Toronto. He is convinced that the United Church has got to expand in the field of higher education, and it is one of the reasons he was induced to leave the pastorate, at a personal sacrifice.

The Lockhart family has taken to the West like the proverbial duck to a pond. Wendy, at first year United loves her father's college, and remains uninhibited by the fact she is the Principal's daughter. David, a few years younger, became a converted Winnipegger when the first sharp frost brought out the hockey sticks, and enjoyed 1956's record depth of snow.

Mrs. Lockhart is at home, either as the mistress of the manse or immersed in the academic life. We were fortunate enough to be in on one of those lovely Sunday afternoon teas when the attractive young undergraduates moved about with faculty staff and their wives, alert to the social graces as well as the subtleties of academic conversation. Throughout it all somehow you knew that the Principal's home is still the Minister's residence. Good manners, warm friendships, and sound religion flourish. When United appointed a new Principal it got a team.

The city has welcomed the new Principal and his family to their hearts. United

Lunch at Tony's.

seems to stand for something in Winnipeg that no University in the East represents until you get down to Sackville.

On a Monday morning last winter, Dr. Lockhart was back at his desk after a busy week-end. He had preached on Sunday morning in the church he now attends, St. Andrew's-River Heights, helped his wife and daughter entertain students in the afternoon, and had worshipped at a downtown church at night. Monday was filled with exacting duties. It was later that evening, as we lingered over our after dinner coffee, that he found an excuse to suggest that we slip back to his college. We went with him into the beautiful new chapel in the theological building. It was a well-attended service at the close of the day, conducted in a beautiful manner by one of the young professors. Then we slipped back into Tony's again, where undergraduates were ready to take on professors, visiting editors, or the Principal in respectful but sprightly discussion.

Around us the young people moved and chatted. Most of them were living in residence, and were from one of Canada's Provinces. But among them were students from far-off Hong Kong, the West Indies, Nigeria, and Rhodesia. "I like it at United," one of them said to me. "Here it isn't who you are or where you came from. It is what you are."

The tragedy of United is lack of money. Young assistant professors of theology with several years of post-graduate training have been teaching for $4,000 a year, supplying their own residences. Like their great Dean Freeman, whose wife has kept open house for the theologs and their wives for many a year, in and out of the school term, they try to teach young preachers after hours as well as in class. U. of M. salaries aren't much higher, but United has been paying its full professors $5,000. It is hard to keep top-notch staff with such poor pay.

Some Good Men

And United has had some good men, numbering among its former Professors, the Hon. J. W. Pickersgill, Professor A. R. M. Lower now of Queen's, Professor Arthur Phelps of CBC fame, Professor William Rose, who is retiring this year from the University of British Columbia, and Professor Roy Duckworth, outstanding Hamilton physicist. Among its illustrious graduates are the Right Rev. George Dorey, our present Moderator; Dr. E. P. Scarlett, Chancellor of the University of Alberta; the late Dr. Gerald Riddell of the Department of External Affairs; and Mr. B. T. Richardson, Editor of the *Toronto Telegram*.

At the end of his first year the Principal secured a raise in salary for his staff, and not a single faculty member left him for greener fields. But it is apparent that like most college heads today, as well as making his contribution to the spiritual life of the institution, he sees as a primary task that he must raise money and plan for its future.

In ten years Canada's University population will double. So far the Colleges of the Church have not been prepared for the expansion. •

Church Honours Candidates

Morrison St. Church, Niagara Falls, Ont., Rev. G. Cameron Quigley, minister, has ended a thrilling year in which two of its young people have been accepted as candidates for full time work in the Church. On June 17th an official reception service was held when Fred Daubert was accepted as a candidate for the ministry by the Niagara Presbytery. Following the service the congregation gathered in the Church Hall when Mr. Daubert and Miss Elsie Joss were guests of honour. Miss Joss, a business girl, decided during the year to enter full time service, and was accepted by the United Church Training School as a candidate. Both she and Mr. Daubert, who has just been graduated from the Niagara Parks School of Gardening, will enter McMaster University this fall. Miss Joss hopes to qualify for overseas service.

Presentations were made to both candidates, personal and money gifts from church organizations to aid in meeting expenses. The effect on the congregation has been such that two more young women and one man have become interested in the Church as a life-long vocation.

504 MEN—GOING HIS WAY

OVERFLOW crowds at every chapel service, hearty singing that was almost too much for the tape-recorder, group discussions that never seemed to end, messages that inspired and challenged, dedications and decisions by men from all walks of life—these are just a few of the memories carried by 504 men who were privileged to attend the Fourth National Conference of Men of the United Church.

Actually there were two Conferences this year, one at Elgin House where the past three have been held, and a simultaneous programme at Canadian Keswick Conference Centre.

One of the significant things about this year's event was the large percentage of young men in attendance. For two-thirds it was their first conference. Most of them were in their 30's or early 40's, and many were just commencing to take an active part in the church.

Dean W. R. Webber of East Harlem Protestant Mission and Union Theological Seminary, who looks like a college student but assured his listeners that he was 36, thrilled the two conferences with his messages on the conference theme, "Going His Way." His Sunday morning communion service sermon was particularly challenging and made every man face up to his responsibilities.

The Bible — its purpose and how to read it — was the subject which the Rev. T. W. Hazlewood ably put before the men. Other speakers included Ralph C. Young and Ralph Wilson of the Board of Men, the Revs. William Blackmore on boys' work, Floyd Honey on Overseas Missions, and George Birtch on the National Evangelistic Mission.

Highlight of the entire conference, at Elgin House, was the Sunday morning service of worship and witness, when 20 men stood up and publicly stated that they were dedicating their lives to Christ. It's something too seldom seen in church gatherings today. The men at Keswick weren't given the same opportunity, but indications are that as many decisions and dedications were made during the service there.

Another successful feature was discussion, when the men were divided into small groups and given a "case history" of some particular church problem to discuss and answer. Findings were reported to larger groups where further discussions took place.

One of the gratifying things about the final session — a communion service at Keswick with men from both centres —apart from its inspirational aspect, was an offering of $568 for Overseas Relief through the Missionary and Maintenance Fund. The fact that such a large amount was laid on the offering plates, without an advance appeal, indicates that a keen sense of stewardship prevailed.

And while all these things are still fresh in men's minds, plans are being made for next year's conference, among men in their local churches and on a larger scale. •

Observer photos

The picturesque chapel at Elgin House (top) was unable to accommodate the large number of men, and many listened through the open windows. (Second from top) the two main speakers, the Rev. T. W. Hazlewood and Dean W. R. Webber, at work in Elgin House. (Centre) A master discussion group at work on a problem. (Bottom) A section of the large gathering just before the communion service at Keswick.

- **Boy meets girl . . . but doesn't forget his studies**
- **Men in 20's and 30's sit in class with teenagers . . . and it doesn't seem unusual**
- **Religion and needs of others emphasized . . and students respond**

Observer photo

Soup and smiles all around.

It all just seems to fit into the pattern of . . .

LIFE AT ALBERT

By E. L. HOMEWOOD

PETER, a well-built, good-looking teen-ager, had been studying and keeping a watchful eye on our two little human hurricanes, while my wife and I attended a Church function. We had made inquiries about his progress in school and the forthcoming examinations. And then it came! "I've been thinking about going to a private school next year," he said, "but if I do it will have to be a co-educational school. I want to go some place where life is just about the same as at any other high school—boys and girls."

It was a week before we saw Peter again. As before, we asked about his school work, adding an enquiry about his plans for the coming year. "Dad says if my grades don't improve I'm definitely going to a private school," he answered.

It all seemed to put him in Albert College, the Church's secondary school at Belleville, Ontario. It would meet his one stipulation — mixing with boys and girls. And Albert's supervised study policy would undoubtedly result in the improved grades that Dad wants to see.

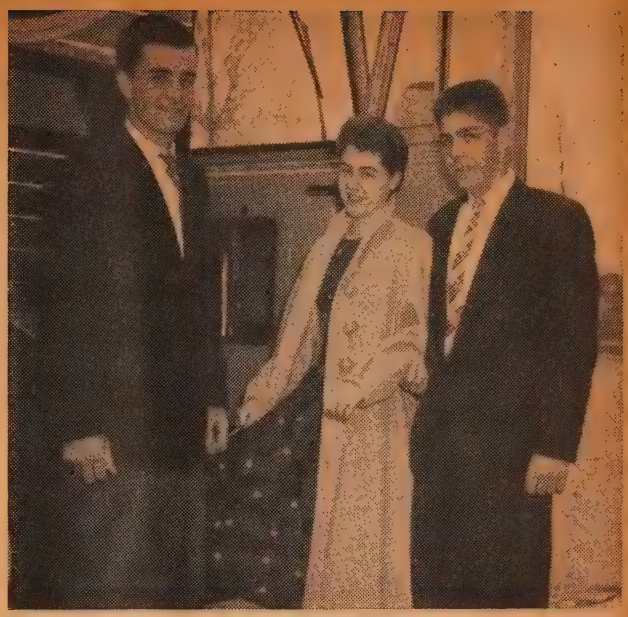
This improved-grades-or-else ultimatum would seem to put Pete in a correctional institution. But Albert College is far from that, although such an opinion is held by some educators. Its students are of the calibre of those attending any other high school. The only real difference is that Albert College students have to study every night, whereas many who get their education at the regular secondary schools forgo a great deal of study time for extra-curricular activities.

If one thinks of a correctional school in the terms of delinquents and hard-to-handle youngsters, then Albert College doesn't fit the bill. If the definition is a place where study habits are restored and emphasis is placed on the Christian way of life, Albert can qualify.

This doesn't mean that extra-curricular activities are forgotten or discouraged. Basketball, track and field, swimming, football and many other indoor and outdoor sports are important factors in student life. Albert College runners were competing against Belleville Collegiate athletes in a five-mile cross-country road race when I visited the school. The morning I arrived, a whole busload of boys and girls were off to see Parliament in action and other interesting places during a two-day visit

Albert College buildings and campus from the air

Observer photos



Above: Candidates for the ministry in special class with principal. Right: Bob and Bruce McCuaig see sister Beverley off on bus trip.

to Ottawa. And I heard good reports concerning the college's literary society, choir, glee club and dramatic society.

But apart from all this, one of the important features of Albert is its dining room. Most institutions I've visited had separate dining rooms for boys and girls, or if they used the same room they were divided by tables. Not so at Albert. It just seemed like an overgrown family when I had lunch with them—boys and girls at every table, the Principal, the Rev. A. E. MacKenzie, D.D., and his family around a smaller table, and the students themselves doing the serving. And the meal was just like many a lunch I've had at home—beans and bacon.

I found, too, that the college has a sixty-foot swimming pool, a gymnasium and games room, and that the students enjoy supervised dances, picnics and other activities.

If Pete goes to Albert, he can have all this along with his regular Department of Education course which runs from Grade IX to honour matriculation. He could study business administration and commerce or some other subjects if he wished.

But if he does go, Dad is going to have to dig deeply to cover the tab. Fees for the term opening next month are $1,100, including tuition, board and care, and at least $200 more will be needed to cover text-books and incidentals. Sixty-five years ago it would have cost him only $106, but things were a little different then.

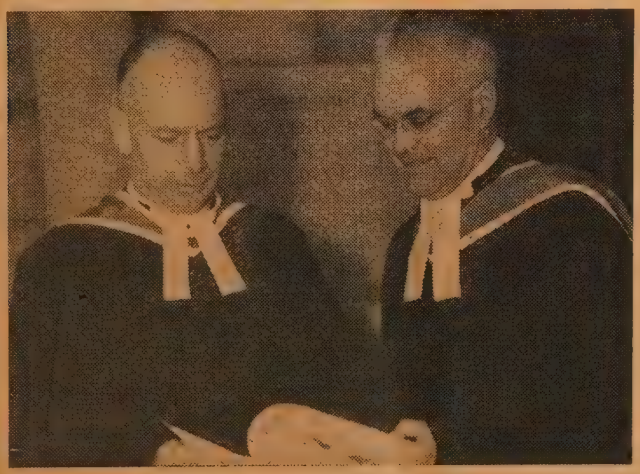
The Rev. W. W. Wallace, who entered Albert College in 1891, says that in those days there was no plumbing, and only bare floors and coal-oil lamps. Students had to provide their own coal-oil can and bedding. Most of the students in those days were between 20 and 30 years of age, and a majority of the young men were preparing for the ministry.

Albert had then been in existence 34 years. It was founded on May 27, 1857, by members of the Methodist Episcopal Church, and named Belleville Seminary. Ten years later it became Albert University, with power to confer degrees. In 1884 it was federated with Victoria University and became a secondary school. A disastrous fire destroyed the administration building in 1917, and it was nine years before new buildings were opened on the present site.

The new college had only been open three years when the great depression hit the country. Students were called home because of financial difficulties until there were less than 20 in residence. The Principal resigned, faculty members took a 50 per cent. reduction in salary, and the school was not given much chance of survival.

But then the Rev. Bert Howard, D.D., came to Ontario to appeal for food for Saskatchewan. His presentation was so well received that he was later asked to accept the principalship of Albert College. And his work at the school was so effective that expansion is still going on. Construction was started this summer on the first unit of the Centennial Campaign programme, a $155,000 building to provide additional residential accommodation for girls and music facilities. Further plans call for construction of quarters for mar-

(*Continued on page 27*)



Albert College Principal and Headmaster, the Rev. A. E. MacKenzie (right), and the Rev. J. R. Leng, Associate Secretary of the Board of Home Missions, receive Doctor of Divinity degrees from Queen's University.

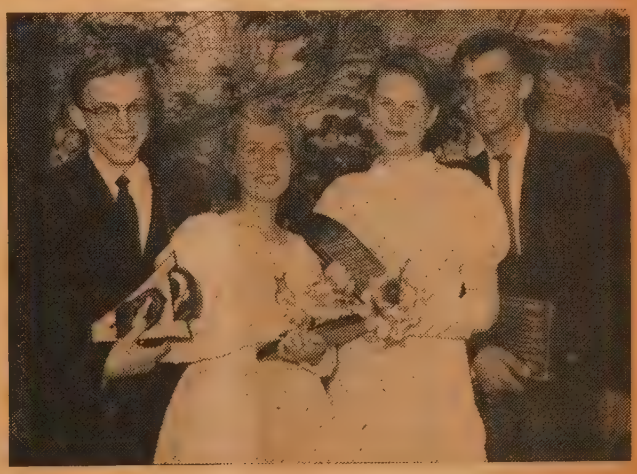


Photo by Riley, Belleville

Top prize-winners among this year's graduates from Albert College were Gary Franklin, Falconbridge, Ont.; Barbara Smith, Campbellford, Ont.; Carol Crawford, Toronto, Ont.; and Bob McCuaig, Heron Bay, Ont.

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Manitoba *by M. J. V. Shaver*

AT the 32nd meeting of the Manitoba Conference in historic Knox Church, Winnipeg, the Word was spoken and heard.

While selection of such occasions runs the risk of arbitrariness, mention must be made of three matters. One is the noonday devotional addresses of Principal W. C. Lockhart, D.D., of United College, Winnipeg. Men were judged and saved as the New Testament doctrine of the Church was faithfully spoken. The Ordination Sermon preached by the Rev. D. G. Ray of Dauphin was another occasion of judgment and grace.

The programme prepared by the Conference Committee on the National Evangelistic Mission was a happy innovation. It turned out to be one blessed by the Holy Spirit. Three lay people had been asked to speak regarding the Church's Mission. Mrs. Pearl Andrew of Kildonan United Church, past president of the Presbytery Woman's Association, spoke as a woman with long time service in the Church's life; Mr. Carl Ridd, candidate for the ministry, Christian Education worker at Knox United Church and Winnipeg's star basketball player, spoke as a youth; Mr. Meryl Lewis, an elder at Fort Garry Church, spoke as one lately outside and critical of the Church.

The exciting thing was that these people spoke as themselves and became living witnesses to the reality and power of the Gospel to create new life.

The Church's policy on the pending Local Option votes in Manitoba, the new Pension Plan, and the question of curriculum revision, were the matters of gravest concern in the floor debates.

The debate on the Local Option question resolved itself into a division as to whether the Conference would take a direct stand, opposed to the opening of all new outlets, or urge the congregations to decide their own stand in the light of serious consideration of the local situation. The role of the Church as a body which gives concrete direction, or calls members to responsible decision under Christ came in for discussion. Also involved was the direction the Conference would give a committee which had been named to give assistance to Local Option campaign efforts across the Province. After long and serious debate Conference voted on a division of about two to one for the policy of standing opposed to any new outlets.

The debate on the Pension Plan resolved itself into the question of whether the Conference would simply make no comment on the new plan or send forward its regrets that it was necessary to change the Fund to one with self-interest appeal in order to strengthen it, and urge those responsible for its direction to go further towards a plan in which every member will share as nearly alike as humanly possible. This second course of action was taken by the Conference.

Regarding the Curriculum matter, Conference voted to Memorialize General Council to rule that before the Church is committed to a New Sunday School Curriculum, 1. There be presented to the entire Church a statement of the aims and presuppositions of such a Curriculum together with an outline of the proposed format; 2. Adequate time be given for careful study of these submissions by the Church.

Hidden in many reports also were words

(*Continued on page* 18)

Maritime *by W. E. Aitken*

THE 32nd Maritime Conference was a "good" Conference. Much business was done and the new President, Rev. W. Fraser Munro, D.D., Editor of *The United Churchman*, and the Secretary, Rev. E. D. Murray, carried it through with precision. If sometimes the pressure was heavy, when matters seemed dullest, always there came a flare of trumpets with everybody sitting on the edge of seats and interest at top-notch level.

The highlight of the week was undoubtedly Missionary Night. What mission programmes this Maritime Conference has seen! Opening with devotions by the two Trinidad veterans, Dr. H. Swan and J. C. Macdonald, the story of the work at Brunswick St. Church, Halifax, followed, told by Miss Ruth Stewart. Then the Conference's own Dr. Florence Murray rose to speak. The gathering rejoiced in the well-merited honours which had come her way and listened with rapt attention when she told of conditions in Korea. Dr. R. B. McClure thrilled the Conference with his oratory. He stopped before anyone wanted him to stop, but he gave a graphic review of changing conditions in India. It was an address such as those with which Dr. Jesse H. Arnup used to thrill the Conference in days gone by, and Dr. McClure received an ovation when he concluded.

A very fine dramatic presentation of the work of Christian Education was given, the script being written by Mrs. Dora Sabean of the Maritime Religious Education Council.

The Very Rev. C. M. Nicholson, D.D., stirred the gathering with his inspirational address on "O Zion that bringest good tidings, get thee up into the high mountain," given following the report on the National Evangelistic Mission. On the same programme the need for 200 churches and 35 manses was brought to the attention of the Conference.

The Settlement Committee told Conference there was a shortage of forty-one ministers, despite the size of the class of ordinands. Many places were left with time to call, others were left for Presbytery Supply. This slack has to be taken up by the retired men, the lay supplies and the students who are doing full-time work in addition to their studies. There are 113 students for the ministry in Mount Allison, Dalhousie, and Pine Hill.

The Missionary and Maintenance Committee reported that the Conference was up $38,565.30 over last year, and the Maritimes stood fourth in givings.

The Pension Plan brought forth the liveliest debate of the session. It was debated and redebated and came back the third time before it was disposed of. The ultimate action taken was to approve of the Plan in principle but to refer the assessments on the pastoral charges to the General Council with the idea of easing the burden on the weak charges.

The Conference endorsed the recommendation of the Committee on Evangelism and Social Service for the abolition of capital punishment. It called on the Governments of the three Maritime Provinces to enact and enforce legislation which

(*Continued on page* 18)

R. J. Fraser

Rev. Victor Fiddes

Mrs. G. Carder

Prof. G. Johnston

• I Was an Actor

The Doorbell Rang

By R. J. FRASER

HE even dramatized his own introduction. "I was an actor," he began. "I played the title role in a Victor Herbert musical opera years ago, known as 'The Student Prince.' In fact, I *was* the Student Prince. For some years now I've been a church organist and music teacher."

When the doorbell rang I had recognized the sharp-featured, keen-eyed man. Someone had invited him one evening to listen to younger people vivaciously relate their spiritual adventures, grouped informally about the living room fireplace, with a freedom rarely encountered outside a gospel mission hall. Believing that something he had heard and seen that evening had stuck, I had now invited him into the privacy of an upstairs den.

He went on, "I've always acted—on and *off* the stage. Unreal, a sham, I'm tired of living a lie. Even now, while *trying* to be honest, I'm tempted to dramatize my own story, but here it is."

He poured it out, the deeply-hidden dregs, and the last shreds of an already tattered pride, then asked, as though begging to be understood, "You see how it has become so easy to act out almost *anything?* What I do? What I say? What I am? To boost my ego by dramatic handling of *any* situation. People must have seen through my acting. But no one has had the courage to tell me so."

His eyes were questioning. I assured him, "I know what it means to empty the old 'kit bag' of these corroding collections. How we did pack them in, and seal them up! Though it got heavier and heavier, we had to lug it wherever we went, and bluff it out—though all the while looking around for some one who would understand and help us. Trouble is, we don't look *up,* but only *around,* and so we miss Him, with His offer of forgiveness and peace, and new purpose and usefulness. Do you see *your* next step?"

He smiled ruefully and nodded; then knelt by the old couch. In lowered, gentler tones he said, "I'm used to kneeling, but that, too, was part of the 'show.' This time it is so different."

A week later he was reporting how the drama had shifted. "Man, O man!" he exclaimed over the 'phone. "What a change! The scenery and some old characters are the same, but God is setting the stage now—and calling the tune. There is a strange *reality* with me. And best of all, I have something more than music for my pupils and their problems."

More weeks went by, then a further report, "Please pray for me. Next Sunday I'm to be baptized in a Church—*the first time in my life!* Now I feel I am both fit and ready for it. Man, O man!" he exclaimed, "How grand it is to have become the 'son' of a King, instead of being just the 'Student Prince'!"

• Churches Aren't Cheap

Cost Plus

By VICTOR FIDDES

IN a recent issue of THE OBSERVER a letter appeared over the signature of "R. McCleary, Toronto," (our own 'Ray,' I presume) advising caution on the part of readers in accepting the cost estimates given in the paper for proposed church edifices. The correspondent suggested that it should be pointed out just what the cost figure covered or failed to cover.

That caution is needed. Too many congregations wander around in the dark as to costs in their preliminary planning. They tell the architect vaguely that they have so many thousands to spend, and they assume that the finished job will be somewhere within their casual estimate. When they learn the TOTAL cost they are shaken to the core. The other day I heard of a congregation which, after receiving consent of Presbytery to erect an addition (plans submitted) at an "estimated cost of $100,000," discovered that the cost would actually be nearer $185,000 PLUS architect's fees and furnishings.

While preliminary estimates must be provisional there is no need for them to be as wide of the mark as they sometimes are. Any building committee that knows the size of the building needed and the type of construction that is desired can roughly compute costs on a cubic foot basis. In southern Ontario the cost of a church edifice will run anywhere from 60c. to 90c. per cubic foot, depending on the type of construction and the nature of the facilities demanded. If construction is to be of block with unfinished interior the former figure will serve as a guide; if steel is to be used the cost will soar. If plaster walls and deluxe appointments are incorporated costs will be in the upper range.

But the cost of construction is not the cost of the building. The cost of the campaign expenses to raise funds to pay for the building will probably have to come out of the building fund. So will the cost of the site if it is not already provided. If the site is provided there will be expenses of grading, landscaping and, perhaps, paving. The architect's fees will be at least 6% of the contract price on new construction and 10% of the contract price on renovation. Furnishings are expensive. Pews run at $15 per sitting.

It is obvious, then, that if a congregation is spending, say, $100,000 on the actual construction of the building, additional expenses will amount to at least one-third of that figure.

One thing is certain. There is no cheap way to build a church. The cost of materials, labour and architect's fee are fixed. If cheap materials are used the building will look cheap. If voluntary labour is used there will be delays in construction and complications with the trades. If the services of an architect are dispensed with the building will disclose flaws which will seriously limit its usefulness. Costs are high today and whatever is done should be done well.

Schools Take Over Park

By GENEVIEVE CARDER

THE great grey rock that protrudes from one corner of Queen's Athletic Park in Sudbury sees many strange and interesting sights. But on the afternoon of Christian Family Sunday it witnessed a most unusual spectacle. It was not an early ball game, although the stands were full of lively family groups who seemed to be

• From a Grey Rock

thoroughly enjoying themselves. It was not a band concert, though there was a fine band in attendance. It was a Sunday School rally and a Protestant service of witness, organized by our interdenominational Council of Christian Education.

It began several blocks away, when a parade of all the Sunday Schools of the area lined up. Led by the Sudbury City Band and the trimly-uniformed Canadian Girls In Training, Sunday School pupils and teachers marched along smartly to the tune of "Onward, Christian Soldiers." Small ones trotted along so independently that any mother could truthfully say, "Everyone is out of step but my Johnny." As they circled the playing field and followed their banners to places in the stands, the stirring strains of the Legion Pipe Band took over and the whole scene was reminiscent of the colourful gathering of the clans in Brigadoon.

Not for a long time have we heard the fine old hymns of the Church sung with such gusto. "He leadeth me, He leadeth me, By His own hand He leadeth me"—the words rang out, across the ageless grey rock, across the shabby roof tops, until they reached, it seemed, to the summits of the distant hills, where mine shafts stood clearly outlined against the spring sky. Young, fresh voices, full of hope and confidence, blended with older, steadier voices that had tried these hymns through the years and had not found them wanting. Seated on the step of his small cabin, the elderly caretaker put down his newspaper and listened, his face uplifted.

The Rev. Horace Burkholder, the guest speaker, held his large audience enthralled as he challenged them to use the "balancing poles" that God provides for us through life. His illustrations were well chosen and so vividly presented that even the youngest forgot to wiggle or poke their neighbours. Boys on bicycles lined the fences. Curiosity had brought them, but a suddenly awakened interest held them there, and none rode off until the speaker finished.

Yes, that great grey rock has seen many an exciting game, and many a fascinated crowd. But never before has it seen anything to compare with this in its present effect and its potential effectiveness. These hundreds of men, women, and children came to witness to their faith. Their faith sent them forth from that service with new purpose and clearer vision. Such was the spirit of that hour that the witnessing will surely go on and on, into the life and heart of the city that surrounds that ball park.

• Pomp and Fanfare

The Kirk Assembly

By GEORGE JOHNSTON

ON May 22nd in an historic Hall a distinguished congregation of Scots and visitors from other lands, including the Archbishop of Canterbury, listened to the formal proclamation of the Right Hon. Walter Elliott, P.C., M.P., as Her Majesty's Lord High Commissioner to the General Assembly of the Church of Scotland. A gracious letter from the Queen was read; and Mr. Elliott himself made a brief address. He dwelt mainly on the Church's influence on the democratic education of young nations in the British Commonwealth. Then he invited the Moderator, Fathers and Brethren to proceed with the business. Thus with usual pomp, gunfire and fanfare the "Universal Kirk" of Scotland opened.

You miss the subtlety of it all unless you know that the Commissioner stays, technically, outside the Assembly precincts. The Sovereign (who means the State) has no control over the Church of Scotland. Each body acknowledges the other, but the Church meets from Assembly to Assembly by annual adjournment. There is no State Church in Scotland, although the Presbyterian Kirk is "by law established."

The first duty of the retiring Moderator after the opening devotions of Psalm and prayer was to nominate the Rev. R. F. V. Scott, D.D., of St. Columba's (Pont St.), London, as his successor. By customary acclamation Dr. Scott was elected and installed, complete with gaiters, Indian lace from Kalimpong, and the flashing ring. Then he led the commissioners to their first agenda.

People say there is no other Assembly like this; and they may well be right! No women can be members. No men except Elders can be commissioners. All ministers have the right to attend once in four years. All the modern Assemblies are held at H.Q., that is, in Edinburgh. The Moderator is chosen some six months in advance by a representative committee. Now, some Churches would prefer a contested chairmanship; some send all their ministers annually because they are small in numbers; and some include women and men who are not Elders. In the nature of the case most of the non-ministerial members at Edinburgh are old men—really old! But of course four hundred years of tradition do make a difference and the "daughter" Presbyterian Churches of New Zealand, Australia and South Africa gratefully recognize the wisdom and experience of the Mother Church. To a lesser extent this is true also of The United Church of Canada.

The Assembly method is to publish a large volume of Reports and "Deliverances" (*The Blue Book*); printed Cases and Petitions; and Daily Proceedings. It is Parliament and Supreme Court of Appeal combined. But some of the evening meetings become virtually public gatherings.

For all seats not already occupied are opened to everybody twenty minutes before the session starts. This is true for the Home Board night; Foreign Missions night; and Youth night. Each committee convener and his seconder use up half an hour of time reporting and this restricts the debating quite severely. Much of the business, done like this, is boring to the uninitiated. But it has always been true that *The Blue Book* contains weighty pronouncements. This year the Church and Nation report; the second instalment from the Commission on Baptism; and a statement on the Order of Deaconesses are of considerable importance. One lively debate arose on an Overture that asked for an investigation into the status and prospects of the Jewish Mission Committee. This was opposed—rather ungraciously and most ineptly — by (of all people!) the full-time paid Secretary of

(*Continued on page 26*)

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MARITIME

(*Continued from page* 15)

will prohibit the commercial use of trucks on the Lord's Day, except for necessary transportation of perishable goods. It called on organized labour to realize the benefits conferred upon the working man by the Lord's Day Act and urged the support of its provisions. It reaffirmed its opposition to all gambling practices. It called upon the General Council to set up a commission to study the modern Industrial Revolution with a view to Christianizing our industrial life and to appoint an Assistant Secretary of Evangelism and Social Service in the Atlantic Provinces.

For the first time in the history of Berwick Camp, the inspirational speaker this summer will be a layman, Dr. Harry Denman of the Methodist Church U.S.A.

Eight obituaries were read and tribute paid in word and prayer to these honoured servants, whose average age was eighty-one. Six ministers celebrated the fiftieth anniversary of their ordination, one his sixtieth. There were two retirements, and seven temporary retirements due to ill health. Five ministers were received from other Churches: Rev. W. J. John from the Presbyterian Church of Wales; Rev. L. J. Ray, the Methodist Church of Great Britain; Rev. William Lindsay - Stewart from the Church of Scotland, and from the Maritime Convention of the Baptist Church, Rev. W. L. Randall and Rev. Byron G. Manzer.

The Ordination Service was held in the Sackville Church with Dr. W. Fraser Munro presiding, and Rev. Norman Slaughter of Halifax preaching the sermon. Those ordained were: Ellis Fletcher Boyd, Charles Oswald Burrell, Angus Uriah Brown, George Eric Theo Crozier, Waldo George Carman Elliott, Henry Alfred Funge, Ernest Allison Clarke Haley, James Heber Kean, Darrell Addison Metzler, Robert Harry Mills, George Albert Mossman, Donald Fraser Murray, Desmond McConnell, Roderick McCuish, James Allistar MacDonald, Douglas Irving MacEachern, Lester Malcolm Settle, Ronald Smith, Ronald Myles Sweeney, Isaac Luther Walls.

The laymen make a fine contribution to the life of the Maritime Conference. They are faithful in their attendance and in the work of the committees. This year they staged a special programme of their own. Under the direction of their new President, Dr. R. S. Langstroth, Fredericton, they arranged a tour to C.B.A. (Sackville) and Fort Beausejour. From there they went to Amherst and heard an address on "Evangelism Through Friendship" by Judge R. D. Kierstead of Saint John.

Mr. Harold Arnup, Assistant Treasurer of The United Church of Canada, gave figures to show the progress that we are making as a Church. •

MANITOBA

(*Continued from page* 15)

of judgment and grace. Settlement Committee reported the worst shortage yet in ministerial supply. The figure for the Conference has dropped from 29 in 1955 to 37 in 1956.

Dr. "Bill" Clarke, Principal of the Prairie Christian Training Centre, continued to inspire the Conference with his utter devotion to the school, his results, and his venturesome faith.

The Missionary and Maintenance Committee shamed Conference with the report that Manitoba has the Lowest Per Capita standing of the entire Church, cheered us with the report that 1956 givings were up $8,000 over the same time last year, and challenged Conference with outline of the system of Voluntary Proportional Allocations.

The Radio Committee included a report of a Sub-committee set up last year to survey the whole question of radio and TV. The Sub-committee gave a very forward-looking report. It called for a whole new understanding of those most influential media, responsible study of audience analysis and techniques, the readiness to spend money on producing programmes and training people for a field that is no playground for amateurs.

There were names and personalities in the news. Rev. Floyd Honey, Dr. Herbert L. Pottle, and Dr. C. H. Dickinson, ably represented their Boards. Rev. D. B. Sparling of Virden, Man., Secretary of Conference for several years, was elected President. He paid tribute to the Past President, Rev. F. J. Douglas of St. Andrews-Elgin Avenue Church, Winnipeg. Mr. Douglas not only presided supremely well but also managed to maintain throughout a beaming countenance not unlike that of a fond minister at a Sunday School Christmas party. The evening the retiring ministers were honoured, Rev. Homer Lane of the Board of Evangelism and Social Service, who began his ministry with this Conference, was given a presentation upon his departure for Toronto.

Rev. J. M. Wilson and Dr. A. R. Cragg were unable to be present at the testimonial banquet, but Rev. Harry Bowman and Dr. C. H. Best, retiring Superintendent of Home Missions, received the tribute of the Conference at a warm-hearted gathering of the Conference family.

Miss Ruth Bewell, daughter of Rev. E. C. Bewell of Gladstone, Manitoba, was designated, and Miss Eileen Margaret Connolly of UNITED CHURCH OBSERVER fame was commissioned missionary.

Seven candidates were ordained to the Christian ministry: Kenneth Bernard Clarkson, William Lovell Howie, Angus Campbell McColl, David Fraser Muldrew, Barry Russell Pogue, Donald Blain Thierry and William Lindley Whetter. •

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Churches

Vonda (Sask.) Church on May 27th celebrated the Golden Jubilee of the founding of the first Protestant Church and the thirtieth anniversary of the present building. The service was conducted by Rev. R. J. Smith, who dedicated the church, and has been closely connected with it since he came to serve the congregation in his final year of college and the early years of his ministry. The historical sketch was presented by Mr. J. H. Currie and told the story, emphasizing the activity of the Ladies' Aid and Sunday School, paying tribute to the generous support of the Church of England people who worshipped with the Presbyterian congregation before their own church was built, and with the present Vonda congregation after their own church was closed. A manse was built for the ministers who were named and praised. In 1925 the church went into Union, and in 1926 was destroyed, but re-built in the same year. Since then despite depletion in numbers it has remained active. Rev. F. J. Phinney, minister at the time of celebration, has gone to the Upper Musquodoboit charge in Nova Scotia.

The Hilton Beach Church, St. Joseph Island, Ontario, in a special naming and dedication service conducted by the minister, Rev. R. T. Jordison, will now be known as Grace United Church, Hilton Beach. Among the several gifts dedicated was a new sign board given in memory of Miss Grace Steinburg, long a devoted member and official.

Kenton (Man.) Church, Rev. E. Armistead, minister, celebrating its 75th anniversary on June 10th had as its special guest, Rev. H. G. Crozier, Whitby, Ont., who in 1897 was Supply Student there for a year and in 1899 returned as the first ordained minister. At the anniversary service Mr. John Thompson, who attended then, and Miss Jean Johnstone, who had been organist, were present. Mr. Crozier, despite his 84 years, preached a fitting and forceful sermon and did a bit of reminiscing as he produced the first circuit financial report. A reception followed.

The Thames Road, Ont., Church, Rev. W. J. Moores, minister, marked its 75th anniversary by doing a renovation job at a cost of $1,500. Great interest in the occasion brought 700 to fill the building which holds 450. A P.A. system was installed in the Sunday School room to bring the service to the overflow.

Pincher Creek, Alta., Church, Rev. R. M. Moriarty, minister, celebrated the anniversary of Church Union, June 10, 1956, by holding a reception service when 61 people were received into membership.

48 on profession of faith. This was the largest number of people ever received on one day in the 72-year history and was the result of a Church Attendance campaign launched after Easter as part of the National Evangelistic Mission. A rededication of members took place at the Communion service the following Sunday.

Donway Church, Don Mills, Toronto, Rev. Egerton Armstrong, minister, laid the cornerstone of the new building, on Sunday, June 24th. Rev. C. A. Myers, who initiated the work there and who has helped establish so many new congregations in the Toronto area, officiated. Rev. M. C. Macdonald, D.D., Secretary of the Board of Home Missions, under whose jurisdiction Church Extension is promoted, offered the dedicatory prayer. The first unit presently under construction is the Christian Education Wing.

Grandview Church, Moose Jaw, Sask., Rev. Meredith B. Banting, minister, is the first new church to be built in about forty years in that city. At a service on June 10th conducted by the minister, the new basement was dedicated by the immediate Past President of Saskatchewan Conference, Rev. Harry A. Mutchmor, assisted by neighbouring ministers and Presbytery officials. Planning began early in 1955, the sod was turned on Oct. 5th, and the first service was held on Christmas Sunday. Agitation is already strong to build the superstructure. The church serves as a centre for community organizations. It is operated with Trinity as one charge on Moose Jaw's south side.

Borden (P.E.I.) Church, Rev. G. A. Cowper-Smith, minister, chose the United Church Anniversary of June 10th to hold the ceremony of burning the mortgage, cleared by the Ladies' Social Club, in which Mrs. George Sharpe and Mr. Frank Quigley took part. Rev. W. Burton Crowe, who was the architect and under whose leadership the church was built in 1950, was the special speaker. A social hour followed the service at which Mr. and Mrs. Crowe were presented with a souvenir of the occasion.

New Church for Waterton Park

On June 17th in conjunction with the Laymen's Conference on "Every Vocation a Christian Calling" the site of a new church in Waterton Park, Alberta, was dedicated by the Lay Chairman of Southern Alberta Presbytery, assisted by Mr. James Paterson, Q.C., and Rev. Beverly Oaten, Five Oaks, Ont., who was theme speaker. A new church will be built on this site at the centre of the summer community in such a position that the congregation will face Vimy Mountain, across Waterton Lake. Funds are to be raised in the Southern Alberta Presbytery, and the estimated cost of the church, which will have living quarters attached for the summer minister, is $30,000.

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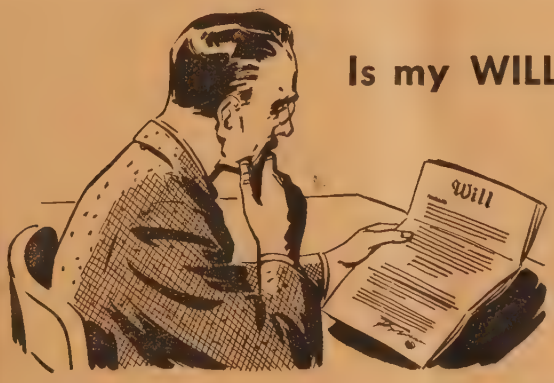

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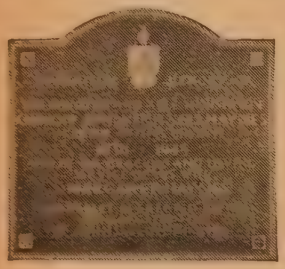
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Book Reviews

Conducted by M. MACDONALD

Chatterbox

Occasionally a book comes in for review that we know must find a place on our office bookshelves. One of these arrived the other day. It is *One Thousand Inspirational Things; a Treasury of Strength, Courage, Confidence, Beauty and Inspiration,* compiled by Audrey Stone Morris. (Toronto: McClelland and Stewart.) $4.50. It is just what it claims to be, and we are sure it will be of help to the staff and often taken down for reference. This book would make an excellent gift for a minister, or for anyone seeking inspiration and help through the writing—both prose and poetry—of the great men and women of the age. Among these are Henry Van Dyke, Edwin Markham, Henry Drummond, Thoreau and Emerson.

The Church and the Public Conscience

By Edgar M. Carlson. (Kitchener, Ont.: Muhlenberg Press.) $1.75.

Reviewed by D. M. Perley

This timely volume is the work of Dr. Edgar M. Carlson, a very young college president and Lutheran leader from Gustavus Adolphus College. The author was a member of the Advisory Commission on the theme of the Evanston Assembly and a guest lecturer at some of the largest seminaries. He deals clearly with the relation of the church to society, a subject which we do not always associate with Lutherans. They are supposed in some of their branches to emphasize more the inner and pietistic aspects of our faith. Dr. Carlson feels that the importance of the individual should be set against the urge for mass conformity in this technological age. He seeks a balance between God's law of love and the exercise of justice in our political and economic order.

The writer traces through five chapters the course of the conscientious Christian in our present day structure of society. He examines the church as the Body of Christ as contrasted with the Body of Man the Adam who is the type of our humanity. In this way he leads up to a discussion of the responsibility of the church in its bearing on political and social action.

To Whom Shall We Go?

By D. M. Baillie. (Toronto: S. J. Reginald Saunders.) $3.50.

Reviewed by J. H. Arnup

I have never been addicted to reading sermons. If I had, no doubt my preaching would have been better or, at least, different, gaining in content what it lost in originality.

This week, at THE OBSERVER office I picked up this little volume of sermons by the late Professor D. M. Baillie. I had lately read his great book, *God Was in Christ,* which was plainly beyond me, and naturally feared that the sermons would be stiff reading. It was a delightful surprise to find them as fascinating as a story. They are admirably simple, written in untechnical English and commendably brief. Moreover, they are relevant to in-matter and straightforward in argument. About half were delivered at St. Andrew's University and the rest on various special occasions. Some of the great themes are: Reality in Religion, Immortality, The Doctrine of the Trinity, The Glory of the Cross, Science and Religion.

Were I in the pastorate these sermons would be a temptation to me. They are so much better than my own.

Stories From The Bible

By Margherita Fanchiotti.

Reviewed by Mervin A. Bury

Parents and Sunday School Teachers—if you are looking for an unusually splendid book of Bible Stories that are decidedly above the average, then turn to this book. There are thirty-seven stories in all, 24 from the Old Testament and 13 from the New Testament. They are beautifully written with a charm and gracious dignity about them befitting their lofty origin.

These stories are not paraphrases of scripture but a blending of fact and vivid imagination with well-known verses quoted in proper context. An attractive feature of the book is the excellent black and white, and coloured sketches, by Joan Kiddell-Monroe. Parents and Sunday School teachers will welcome this informative volume for the satisfaction it will give them personally in seeing their children take delight in these Biblical narratives.

Author Olive Knox and her mother, "Mrs. Minister"

Mrs. Minister

By Olive Knox. (Toronto: The Ryerson Press.) $3.75.

Reviewed by J. H. Arnup

This is one of the many modern books purporting to present reminiscences of the author's childhood. When she was six her newly-ordained father took his wife and five children from Ontario to South Dakota, where settlement was then comparatively new. There he varied his activities by undertaking settler's duties on a homestead. This book is the family story of the six years they spent in the United States.

The Life of Thomas Cranmer

By Theodore Maynard. (Toronto: S. J. Reginald Saunders.) $5.95.

Reviewed by Harold Vaughan

This book will have a strenuous appeal for Roman Catholics. While one can read it and anticipate finding the values of history and biography as pre-eminent, yet the discerning mind will very soon encounter the truth that it is written not only to give us the story of Thomas Cranmer, but also to disseminate a particular interpretation of the Reformation in England. You do not need to be a sensitive Protestant or an anti-Romanist to see how consistently Theodore Maynard has maintained the orthodox Roman Catholic position.

Cranmer, in spite of the many apologies which are made for him, does not emerge from this biography as a person of great strength nor are there any of those who are responsible for the Reformation which are left with much measure of character or appeal. To be sure there are many rationalizations of the actions of both Thomas Cranmer and Henry VIII, but the net result of the apologies makes their objectionable qualities more evident and magnifies what to the author are the injustices which they bestowed upon others. This is one of those cases where a man suffers from the counsel for the defence.

As a biography there is much to be said for the degree of insight and thoroughness with which the author has delineated the character of this man and one has a great deal of sympathy for the attempt to interpret his contribution to the English Reformation in his work on the Prayer Book. Undoubtedly much of the virtue of what Cranmer did here is to be understood in terms of its literary and aesthetic value. But one could hardly accept the fact that the sole contribution to the religion of the English people which the Prayer Book has come to make was dependent exclusively upon its literary value. So much sympathy is bestowed upon Roman Catholic martyrdom, so much defence is offered of the good intentions of Mary, and so much innuendo is suggested by the insertion of parenthetical statements about Cranmer, Henry VIII, Thomas Cromwell, etc., that there can be little doubt but that the interest of the author is as much in propaganda as in biography.

There is a rather apt description of Maynard's treatment of Cranmer in the sentence which he himself has applied to Gregory Cromwell—"The mercy tendered him bordered on contempt." Page 120. Nothing could be closer to describing the author's treatment of his subject than this. It is, however, wholesome for Protestants to see how highly coloured history and biography can become in the service of a particular viewpoint and to those who are familiar with the details of the Reformation period in England, this book will be instructive, and sometimes in its naïve quality, a little amusing.

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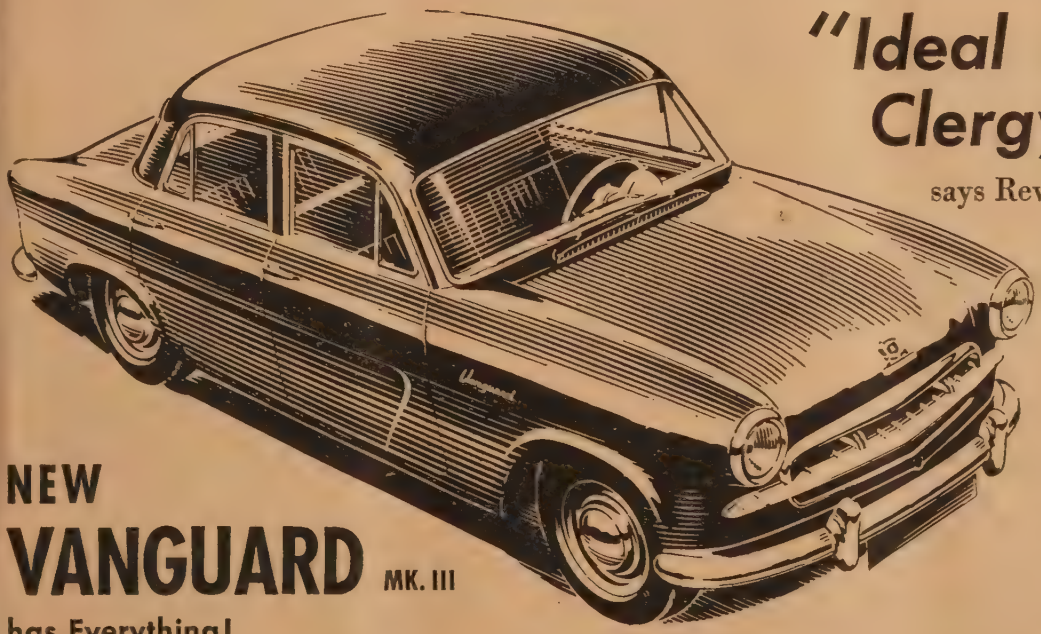

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The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions, and combining several similar questions in one.

Q. *Is conversion necessary in order to be a member of the United Church?*

A. Yes, we suppose so, although there are different definitions of conversion. We would think an "earnest seeker" might be a member. Simon Peter was a disciple long before he was converted. So was John Wesley.

Q. *Why do United Churches have communion services just four times a year?*

A. Custom and tradition. Many now have it more often, and some have communion every month.

Q. *Has a W.M.S. the right to take full charge of a service on W.M.S. Sunday, to the exclusion of the local minister? I inherited the situation and don't like it.*

A. No. Steady, though, or you are into trouble. The services of the Church are the responsibility of minister and session and no organization has the right to push the minister aside. However, it is sometimes tactful to step aside.

Q. *What education does one need to enter the United Church Training School? It seems there is a lot of emphasis on University degrees.*

A. Write Miss Harriet Christie, 77 Charles St. West, Toronto, on your particular case. The requirements are either a University degree or senior matriculation, plus business or professional training and experience.

Q. *Do you think it is right for a minister to say he has no time to visit when he attends the local movie two nights a week and spends a lot more of his time at lodge meetings, etc.?*

A. Don't know how he gets away with it. Don't know how he stands that many movies, either. They must be better in your town.

Q. *Why is "The Old Rugged Cross" not found in our Hymnary?*

A. We suspect that Dr. Alexander MacMillan and the distinguished committee of which he was Secretary, considered it inferior.

Q. *Do you think it harmful for me to knit on Sunday? I attend Church, morning and evening, and anything which is on through the week.*

A. It doesn't bother us. It is a personal matter?

Q. *We weren't quite sure whether you approved or disapproved of a Sunday School picnic with games and races on Sunday. You suggested that the question was ridiculous.*

A. We disapprove, strongly. We don't object to an individual making personal decisions as to what is right or wrong to do in his leisure on the Lord's Day. We think it wrong for an organized group, Sunday School or other, to plan activities which pressure individual members to do things they may not want to do Sunday.

Q. *Should names of new members being received into the Church be presented for approval to the Session, before they are received?*

A. Yes.

Q. *We are interested in stained glass windows. Can you advise us where we can learn something helpful in southern Ontario?*

A. Melrose Church, Hamilton.

Q. *Is it appropriate for a United Church congregation to hold its picnic and sports day on Sunday?*

A. No, not sports day.

Q. *Where can we find out about renting Bible movies suitable for showing to Sunday Schools?*

A. Ryerson Film Service, 299 Queen St. W., Toronto. There are also regional outlets.

Q. *Have you any opinion on "This is the Life" series on T.V.? We have heard that these may also be secured as films for use in churches.*

A. We like it. The above film service will rent movies from the series, produced by the Lutheran Church.

Q. *Do you consider it right to allow dancing in a Christian Education Building, recently built and dedicated to the glory of God?*

A. We know of no better place or auspices for young people to have their good times. We dislike public dances organized by church groups to raise money, in a Christian Education building or anywhere else. That is a personal prejudice, and we think has common sense in it.

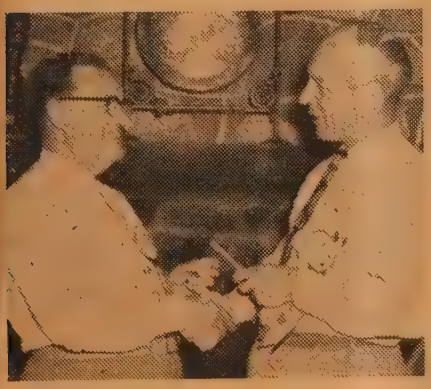
People

Bishop John Branscomb (left) of the Methodist Church, Jacksonville, Florida, and the Rev. Berlyn Farris, Secretary, Department of Evangelism the National Council of Churches of Christ in the U.S.A., New York, who will speak at the ninth annual Conference on Evangelism at Ontario Ladies' College, Whitby, Ontario, August 29-31. Other speakers will be the Rev. D. A. MacLennan, Brick Presbyterian Church, Rochester, N.Y.; Professor Donald Macleod, Princeton Theological Seminary, Princeton, N.J.: and the Rev. Homer R. Lane, assistant secretary, Board of Evangelism and Social Service, United Church of Canada.

Rev. Gordon W. Porter, minister of St. Paul's-Avenue Road Church, Toronto, has been appointed Superintendent of Missions for Montreal and Ottawa and the Bay of Quinte Conference, succeeding Dr. J. I. MacKay.

Rev. J. N. Sceviour of the Highgate-Lee's charge finished his 40th year in the service of the Church on Sunday, June 24. His Boards invited him to remain for two more years as their pastor.

D. J. Sherwood Heads A. O. T. S.



Mr. G. Brydon McCrea (right) President A.O.T.S. (As One That Serves) retired from office at the 3rd National Convention, Muskoka Beach Inn, Ont., June 8th, 9th and 10th, to be succeeded by Mr. D. J. Sherwood (left), Toronto. Mr. Philip Spence, Winnipeg, has been appointed Executive Secretary in the place of D. R. Poole, Vancouver, who is retiring. This service Club movement within the Church shows continuous growth, 51 new clubs having been chartered during the year, bringing the total up to 288 with approximately 15,000 members. Service to Others was the keynote of the Conference, with emphasis on youth. The challenge to all members is to give greater assistance in supplying adequate Christian Education to our boys and girls.

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ASSEMBLY

(*Continued from page* 17)

that committee. But by an enormous majority the Assembly accepted the Overture. A decisive reminder to officials that the members may not always follow the "party line."

• Assembly committee secretaries got salary increases to £1000 ($2,800), about half of a theological Professor's. The minimum stipend for ministers is £550 ($1,540) and an *unfurnished* manse, plus a few listed expenses. All retired ministers on the Fund for them were paid £305 ($854) for 1955. The cost of living here is very high now and all these amounts are grossly inadequate.

• The Iona Committee charged with directing the "Iona Community" is to be continued for three years. It is hoped the building at the Cathedral will be completed by then. Dr. George F. MacLeod and Professor E. P. Dickie are new Chaplains to the Queen.

• For the first time Assembly proceedings were televised on the second day. They included a short, witty and helpful speech by His Grace the Archbishop of Canterbury and the interviewing of seven representative delegates from Scotland and Overseas. I was among them representing The United Church of Canada.

• The biggest and most exciting news came from Church Extension parishes. It happened that the three men chosen to speak on this subject on Home Board night were all Iona Community men.

• Dr. John H. Burleigh, Professor of Ecclesiastical History, is to succeed Dr. John Baillie as the Principal of New College, Edinburgh.

I found the most moving event to be the Reunion of the Synod of Original Seceders with the National Church. This took place on the 24th of May after 223 years of separation. The chief spokesman for the Synod wittily asked the Assembly to remember how today juvenile delinquency is attributed to parental negligence! Everyone rejoiced on this occasion, with a warmth of sentiment seldom seen at such gatherings. We in the United Church must surely congratulate the Synod and the Kirk on this happy outcome.

Dr. Scott has been an admirable Moderator who makes it plain by word and gesture that there is a preacher in the chair. He has been called the most smiling Moderator the Assembly has had for many years, and he has helped to make it a friendly court. I thought he displayed a brilliant command of mood and phrase. He was jovial, patient and generous. He moved the whole House with his brotherly and delightful welcome to the ministers, deacons, and (in the galleries) 200 members of the Original Secession Synod.

My impression is that the influence of the Billy Graham campaign has petered out in many places. Country parishes are

having a difficult time. Some increase of fervour is to be found in cities and towns; and much heartening comes from the new housing areas. But still there is nothing like a flood tide of revival throughout Scotland. Candidates for missions and ministry are needed by the score. To this unfinished task the Kirk must sets its hand anew.

AT ALBERT

(*Continued from page* 13)

ried teachers, a gymnatorium and a new kitchen.

And three of the teachers who accepted salary cuts twenty years ago are still on the staff. Dr. T. C. McMullen is now vice-principal, H. B. Simpson is associate vice-principal, and T. H. Franklin is registrar and business administrator.

The college's prime concern, of course, has always been preparation of candidates for the ministry. In fact, it was this phase of the work that persuaded Dr. MacKenzie to accept the principalship four years ago. I sat in one afternoon with eight young men who were planning to enter the ministry. The youngest was about 18, the oldest just under 30. The previous year a man of 35 was among the graduates. These extra-curricular classes were introduced by Dr. MacKenzie as a means of giving the students some insight into the organization and work of the Church and to prepare them for work on summer fields and in local Churches.

But I was interested to learn why these older men chose Albert College when they decided to enter the ministry and found it necessary to complete their matriculation. "The chief reason is because we feel that we will get some help with studying, and it is mighty hard to get back into the routine of study after a few years working," one of the older men told me.

Another reason, I discovered, is because candidates for the ministry receive a tuition discount of $100 and a minimum bursary of a like amount. In addition, four of last year's class were serving as junior residence supervisors for which they received $200 each.

Although most of Albert's students come from Ontario, there are some from outside Canada in practically every class. Nineteen of last year's 178 students were from other lands—South America, West Indies, Hong Kong and Malaya.

It is impossible for these students to attend Albert without gaining some recognition of the Church and its place in their lives. Attendance at chapel services every morning and on Sunday leaves an impression on them, and the annual Religion and Life Week sees changes take place. Their support of two children under the Foster Parents Plan through Saturday chapel offerings, contributions to Korea relief and local Christmas welfare do much to instill a sense of stewardship.

All of which gives some strength and meaning to the college's Statement of Purpose: "The emphasis is on the development in individuals of dynamic Christian character; for it is firmly believed that individuals so trained make the best citizens and achieve for themselves the greatest happiness. . . . Citizens who are to take their rightful place in the life of the country, and ensure their own happiness, must be trained to usefulness. . . . Whenever the development of dynamic Christian character comes into conflict with the acquiring of academic knowledge and skill, the latter processes will be slower, because of the emphasis the college places on the former." Or, as a report of Board of Colleges and Secondary Schools put it last year, the policy is to "present the whole process of education in the framework of Christian truth." •

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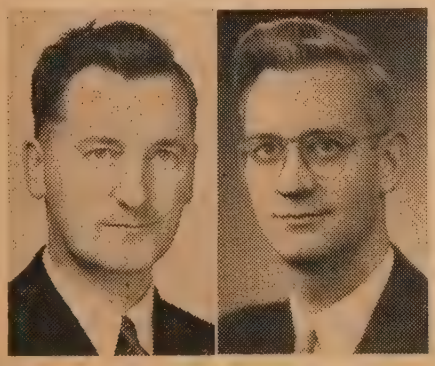

Rev. R. S. Christie (left), Vancouver, assistant secretary, Board of Evangelism and Social Service, will broadcast over the CBC Dominion network on Sunday, August 26th, 4.30-5 p.m., E.D.T. Rev. Floyd Honey (right), associate secretary, Board of Overseas Missions, will broadcast over CBC Trans-Canada network on Sunday, August 12th, 2.30-3 p.m., E.D.T.

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Quoted from "How Green Was My Valley," by Richard Llewellyn

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Death Notices

REV. ROBERT MURRAY, 96, died on April 5th, 1956, at Middle Sackville, N.S., where he has been living retired since 1935. Born at West River, Pictou County, N.S., he was educated at Dalhousie University and Pine Hill Seminary and ordained in 1898. He married Jessie Isabel Sproull of Pictou Landing, N.S., who died four years ago. Together they served at Lawrencetown, Halifax County, N.S., Earltown, N.S., O'Leary, P.E.I., Leitches' Creek, N.S., Barney's River, N.S., and Mabou, N.S.

The six children and one sister survive: Dr. Florence J. Murray, D.D., of Korea; Rev. Alex. S. Murray, Ph.D., Port Chaplain at Montreal; Dr. Foster S. Murray of Saskatoon; Dr. A. Edward Murray of Halifax; Dr. Anna I. Dike of Toronto, and R. Charles Murray of Loggieville, N.B. The sister is Mrs. Graham Creighton of Halifax.

MISS MINNIE HOUSTON, Robertson House, Winnipeg, died in her sleep on March 24th, 1956. She had suffered a heart attack in November but returned home from hospital at Christmas time. Miss Houston came from Northern Ireland in 1905 with her family, received her education at Kisbey, Sask., and Regina, and taught for several years before taking the Deaconess Training Course at Manitoba College. On graduation she was appointed to Robertson House, where her special field of work was with young people, and where she was greatly beloved. Her particular interest was in Fresh Air Camp work, a history of which she hoped to write. She is survived by three brothers, Samuel and William at Kisbey, Sask., and Andrew in Winnipeg, with whom she made her home.

REV. JOHN R. WILKINSON died at Meaford, Ont., where he had resided since retirement. Born at Palermo in 1869, he taught school before becoming a probationer. He attended Albert College and Victoria University before graduation in 1894. He served Methodist and United Church charges of Korah, Day Mills, Port Findlay, Unionville (2), Starrett, Maple, Windermere, Rocklyn, Holland Centre, Grahamsville, Inglewood, Victoria Harbour, Clarkson, Temple Hill, Dundalk, and Oxenden. Officially superannuated in 1934 he continued in the active work until 1950. He is survived by his wife, the former Elfreda Crabtree; a daughter, Mrs. Wm. Karn, Toronto; a son, Harold R., Yorkton, Sask.; and a sister, Mrs. E. Hodgins, St. Catharines.

MISS NELLIE MARGARET LEWIS, assistant to the General Secretary of the Ontario Council of Christian Education, passed away April 18, 1956, in Toronto. She joined the staff of the Ontario Sunday School Association early in 1912, continued when it became the Ontario Religious Education Council, and kept on when it finally became the Ontario Council of Christian Education.

For forty-four years she served us all with fidelity and distinction. Through her books on recreation she did much to create interest in and raise the standard of social life in Church, School, and community.

During World War II she conducted weekly parties for service men in Howard Park United Church. For many years she was superintendent of the Sunday School of the Church of the Redeemer. Let us thank God for Nellie Lewis.

REV. LEONARD A. BYGRAVE died in Vancouver, May 9th, 1956. Born in England he began his theological studies there, and coming to Canada entered Manitoba College graduating in 1913 and being ordained. With the exception of one appointment in Saskatchewan, his charges were all in Manitoba. He retired in 1939. An artist, his work was often used in sermon illustration. Mr. Bygrave is survived by his wife, the former Amy Richardson, a son, F/O Cecil J. Bygrave, Parent, Que., three grandchildren, and a sister in England. A son James was killed in a motor accident in 1939.

REV. J. HAMILTON, D.D., one of two ministers who claimed the longest record of service in Saskatchewan, died in Tugaske, Sask., May 17th, aged 92 years. He came from Scotland as a probationer to Canada in 1900, was ordained by the Regina Presbytery and aided the Church to spread and to become effective in that province. To honour him St. Andrew's College conferred on him the degree of Doctor of Divinity, *honoris causa*. Retiring in 1933, after a year in Scotland, he returned to Tugaske. He was a bachelor.

MRS. HUGH D. LEITCH, wife of the late Rev. H. D. Leitch, D.D., died recently in Regina. With her husband she served various charges in Ontario, Saskatchewan and Alberta, and was active in Church work, particularly the W.M.S. She was a Presbyterial officer for many years. Mrs. Leitch is survived by a daughter, Mrs. W. H. McEwen, Winnipeg, and a son, Dr. Gordon Leitch, Portland, Oregon.

MR. EDMUND SYKES, who died at his home near Conn, Ont., May 29th, in his 85th year, was one of five brothers, four of whom, despite parental opposition, became ordained ministers. Edmund remained on the farm until 1916, when he became a Lay Supply in Ontario and later in Alberta. He was twice married, the second time in 1916 to

work with preaching, on Manitoulin Island and later near Arthur, Ont. He returned to full-time work in the Church. He retired in his eightieth year, but assisted when needed. He is survived by his wife, two sons, Charles and Harold, one daughter, Mrs. Norman Jones; a stepdaughter and stepson, and one sister. Four brothers and four sisters predeceased him.

REV. Y. YOSHIOKA was born on December 10, 1889, in Saseho, Japan. He won a scholarship at Kwansei Gakuin to study at the University of Toronto and Victoria University, where he obtained his M.A. and B.D. degrees. Throughout his ministry in Canada he served as a Japanese language missionary. His longest pastorate was in the Okanagan Valley where he spent 23 years. Other places served were Steveston and Vancouver, B.C., and Lethbridge, Alberta, where he died on May 26, 1956. Surviving are his wife and two sons, Rev. Edward of Brockville, Ont., and Dr. John of Vancouver, B.C.

REV. A. POLLARD, a veteran minister of the Saskatchewan Conference, died in Regina after a lengthy illness, on June 6th, 1956, aged 79 years. Born in Leeds, England, he gave up his own successful business to come to Newfoundland as a probationer for the Methodist Church. Two years later he moved to Saskatchewan, and enlisted in the First Great War in the Army Medical Corps. He graduated in theology from Wesley College, Winnipeg, in 1917, and was ordained, and again went to Saskatchewan, where he spent his entire ministry. His wife, Miss Hattie Williams, died in 1950 and Mr. Pollard retired at that time. He was a thoughtful preacher, and a true shepherd of the flock. He is survived by two sons, Eber at Guelph, Ontario, and Ross in Regina.

REV. CHARLES HENRY BROWN was born in Hull, England, on April 24th, 1878, the son of Charles Brown and Elizabeth Thurlow. He was educated in England and completed his studies at McGill University and Wesleyan Theological College. He was ordained in June, 1912, and on January 1, 1913, married Merkel Waters of Montreal. After ordination he served Delorimier (now St. Stephen's); Ebenezer Methodist Church, St. Henry; Cote St. Paul; Rosemount Central—all in Montreal; Frelighsburg, Quebec; Manotick and Inkerman, Ontario. In 1946 he superannuated, and after retirement for three years served in Strathmore (Que.) Church, completing approximately forty years in active service. Since 1951 he and Mrs. Brown have resided in Lachine, and have been associated with Grace Church. Mr. Brown died at his home on Sunday, June 3rd, 1956. He is survived by his wife, one son John of Lachine, and one brother, James in Hull, England.

REV. E. MILTON MORROW, Ph.D., died in Brantford, Ontario, June 9th, 1956. He was born in Hawkstone, Ont. Having lost his father at an early age, he was taken by an uncle, the late Rev. T. Andrew Jones, a minister of the Methodist Church, to live in Minnesota, U.S.A. Educated in Hawkstone Public School; Preston High School, Minnesota; Hamlin University, St. Paul, Minn.; Iowa Christian College; Auburn Theological Seminary, N.Y.; and Victoria University, Toronto. In 1914 he was ordained to the Methodist ministry by Hamilton Conference. He married Mable S. Young of Deseronto, Ont., and they served on the following Charges: Canboro, Carlisle, Arthur, Oakwood, Hanover (Trinity), Ridgeway (Memorial), Acton, Preston (St. Paul's), Niagara Falls (Stamford), and as retired supply at Onondaga. He is survived by his wife and one daughter, Miss Sylva Morrow of Toronto.

REV. THOMAS CREIGHTON CASSIDY and his wife **SARAH MINERVA CASSIDY** died in Montreal, Que., within a few months of each other, the former in January, the latter on June 12th. Mr. Cassidy, who was in his 92nd year, was ordained into the Methodist ministry in 1892 and served various charges in Ontario and Quebec until 1943. They are survived by a son, Dr. Halton C. Cassidy of Lewiston, Penn., and two daughters, Aileen D. and Helen Isabel.

DR. SAMUEL ESHOO died in Winnipeg, aged 81. Born in Persia, son of a Presbyterian minister, he attended a mission school. On coming to Canada in 1884 he studied medicine and returned to Persia as doctor in the American Mission at Tabriz. During the anti-Christian uprising he returned to Canada and took charge of the United Church Mission Hospital at Ethelbert, Manitoba, where he remained until retirement in 1942. He is survived by a son, Dr. Homer, two daughters, Mrs. A. Malick and Mrs. A. Johns, and six grandchildren.

REV. ALLEN E. HOPPER died June 14, 1956, in Victoria Hospital, London, aged 78. He was buried at Dresden. His pastorates were Newbury, Morpeth, Port Lambton, Delaware, Fullarton, Ilderton, Plattsville, Shedden, St. Paul's Harwich, and a second term at Delaware. His ministry leaves many with an enriched Christian experience, and none more than those who attended the leadership training classes which he so ably conducted. He is survived by two daughters, Lyda (Mrs. J. O. Hammond) in Delaware, Helen (Mrs. W. L. Douglas) in Sudbury, and two sons, Carman in Mimico, and Gordon in Hamilton.

of Rev. F. W. Mahaffy, died June 2nd in the Brockville Hospital after a tedious illness of five years borne with great patience and cheerfulness. Born in 1872 she was a teacher and a trained nurse. With her husband she served several pastorates in Ontario, Alberta and Quebec. She is survived by her husband, in Colborne, by two sons, Robert, Ottawa, and F. J., Dorval Airport, two daughters, Marion Craig, Brockville, and Dorothy Galway, Orillia.

REV. HARRY PAWSON died in the Oakville-Trafalgar Hospital, May 22, 1956. Born in England he came to Canada, served as student minister, attended Victoria College and was ordained in 1917. He established Earlescourt Church, Toronto, and served Cooksville, Englewood, Dixie and Sheridan, Napanee and Weston, before going to St. John's Church, Oakville. He became Associate Pastor in 1954, and retired in January, 1956, following which he had charge of the new Suffolk Park Church. He is survived by four sons, Trevor, Hugh, Eric and David. Mrs. Pawson predeceased her husband three and a half years ago.

REV. THOMAS P. PERRY died on May 16, aged 86 years. He was born and educated in Ontario, being graduated from Victoria in 1896. He went to North West Territories in 1901 and brought his mission fields to self-supporting position. Later he came east to Quebec, Sherbrooke, Gananoque, and Montreal. He was President of both Alberta and Bay of Quinte Conferences. After retirement in 1938 he served Erskine Church and Carlton St., Toronto, where he remained for 16 happy years.

REV. MURDOCK C. MacKINNON died in Toronto, May 23, 1956. Born in Prince Edward Island, he was educated there and at Dalhousie and Pine Hill; Union and Columbia in New York, and Edinburgh. His ministry was in Ontario: Halleville, Peterborough, Perth, Walkerville, Orangeville, and in Bellefair Church, Toronto. In 1934 he was President of Bay of Quinte Conference. He was fond of poetry and wrote well himself. Forced to retire in 1949 because of ill health, he became a member of Islington Church, Toronto, and was interested in community endeavours. Exceedingly fond of his family, he enjoyed having them always near him. He is survived by his wife and two daughters, Catherine and Mary Margaret.

REV. GEORGE B. KING died Saturday, June 2nd, in his 77th year. Born in Orillia, he was graduated from Victoria College in 1907, and married a fellow graduate, Ethel Gertrude Chadwick, in 1911. Dr. King did post-graduate work in Leipzig and obtained his Ph.D. at Harvard. He taught at St. Stephen's College, at Victoria, where he also edited *The Canadian Journal of Religious Thought*, and at United College, Winnipeg, where he was Professor of New Testament and Church History, and later Dean of the theological college. He was a President of Manitoba Conference. Retiring in 1947, Dr. and Mrs. King returned to Toronto, where until 1951 he assisted at Victoria College in developing the archival records of the United Church. He was predeceased by Mrs. King in January, 1955, and is survived by a son Brock, and a daughter, Barbara (Mrs. Harry Pheloung).

MRS. H. L. LUFFMAN, whose death during the past year was noted at Toronto Conference, was a woman driven by a deep-rooted concern for her fellows. Not only in Sherbourne Church, where she was a member of the Committee of Session and President of the choir, but on the Executive of the Dominion Council of the Woman's Association, the Executive of the Board of Evangelism and Social Service, the Board of the Ina Grafton Gage Home and the Victor Home, her dynamic qualities of leadership and organization were recognized and used. In the field of community endeavour she was a member of the Citizens' Planning and Housing Association, which was largely responsible for bringing into being the now famous Regent Park Housing project in Toronto. Mrs. Luffman is survived by her husband and one son.

SHAW — Passed on suddenly in the Kingston General Hospital on May 3, 1956, aged 68 years, Devena Frances, beloved wife of Dr. J. M. Shaw, Professor Emeritus of Systematic Theology, Queen's Theological College.

Memorials

A Communion Table and Tri-Chair were dedicated at the morning service on June 3rd in Fort Massey Church, Halifax, N.S., by Rev. D. M. Sinclair. The gift is in memory of Cyril W. Stairs, and was presented by Mr. Arthur D. Stairs, representing the family.

At the beginning of the Golden Jubilee celebrations of Summerland, B.C., a plaque was unveiled in the vestibule of Christ's Church in memory of Rev. C. H. Daly, minister 1912-16, whose ministry was so effective his memory is held in deep affection even after forty years. The plaque was presented by a group of his friends and dedicated in the presence of Mr. Daly's two sons and their families.

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Maxwell pastoral charge, Grey Presbytery, vacant. Four points, three per Sunday. Please write Mr. Joseph Wright, Maxwell (via Flesherton), Ontario.

Camlachie, three-point charge, Lambton Presbytery, requires minister. Interested ministers please write to David Lunam, Camlachie, Ontario.

Central United Church, Sault Ste. Marie, Ont., will be vacant August 1st. Interested ministers please write Dr. H. W. Johnston, 620 Wellington St. East.

Inkerman pastoral charge, three appointments, Dundas - Grenville Presbytery, now vacant. Interested ministers please write Harry Williams, Mountain, Ont.

The South Mountain Charge, Dundas-Grenville Presbytery, will become vacant October 31, 1956. Interested ministers please write F. E. Gilroy, Recording Steward, South Mountain, Ontario.

City View United Church, Ontario, now a single-point charge, vacant. Interested ministers please write Nelson R. Gadd, Secretary, Pastoral Relations Committee, P.O. Box 95, City View, Ont.

Englehart-Charlton Pastoral Charge, a three-point charge, vacant. Interested ministers please write Mr. W. S. Scott, Secretary, Pastoral Relations Committee, Englehart, Ont.

King Memorial, Winnipeg, due to Rev. H. G. Tolton's resignation, requires minister on or after Sept. 1st. If interested, please write to Secretary, Pastoral Relations Committee, King Memorial Church, Winnipeg 5, Man.

Rockyford - Carbon - Rosebud, three-point charge, Drumheller Presbytery, requires minister. Duties commence September 1st. Interested ministers please write Simon Roppel, Rockyford, Alberta.

Glenmorris pastoral charge, Brantford Presbytery, vacant. Will interested students, active or retired ministers kindly write Mrs. Wray Cline, R. R. 5, Galt, Ontario.

Wesley United Church, Toronto, vacant. Ministers interested please communicate with W. G. Chipp, 20th Floor, Star Building, Toronto.

The pastoral charge comprising Wakefield, Alcove and Rupert congregations will be vacant September 1st. Write for information to Donald W. McGarry, P.O. Box 173, Wakefield, Quebec.

Saint Mark's United Church, Montreal, is now vacant. Interested ministers are invited to write Mr. W. Elliott, 7531 Second Avenue, Ville St. Michel, Montreal 38, Quebec.

Glen Margaret four - point pastoral charge, Halifax Presbytery, will be vacant October 1st. Interested ministers please communicate with Mr. Henry M. Evans, Recording Steward, Boutilier's Point, Nova Scotia.

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Publishing House Notes

Ryerson Fiction Award

FOR the past fifteen years The Ryerson Press has offered an All-Canada Fiction Award for the best novel submitted by a Canadian author. It was won this year by Gladys Taylor of Thetford Mines, Quebec, for her manuscript entitled *Pine Roots*.

The story is laid in the Swan River district of Manitoba, where the author grew up, taught school, married, joined the Armed Forces. She shared university studies with her soldier-husband after the war, and wrote this lively story with such skill and care as won for her the prize. She now joins the ranks of Canada's best writers.

The book *Pine Roots* will be published in September ($3.75). Canadians East and West will want to read it.

The Book Steward.

College in Hong Kong

Dr. Leslie G. Kilborn, United Church missionary in Hong Kong, and Chairman of the Board of Governors of the Chung Chi College in Mau Liu Shiu, New Territories, laid the foundation stone of the new campus building May 12th. It is one of five academic buildings now under construction, to be completed this autumn, at which time the college, founded in 1951, will move out from rented quarters in Hong Kong. Since 1952 the College has received support from the United Board of Christian Colleges in China and help from the Asia Christian College Association. Dr. D. Y. Lin, in his Presidential address thanked the Hong Kong government for the grant of ten acres for the campus site and for building a special railway station.

Dr. Leslie G. Kilborn lays the foundation stone of the new Administration Building of Chung Chi College near Hong Kong.

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SHACKLETON WOOL AGENCY, Box 273, Oakville, Ont.

AFRICAN VIOLETS

PLANTS and leaves. Write for price list. Eastons —16 Thairs Ave., St. Catharines, Ontario.

25 GOOD used Black Choir Gowns. Communicate with Mrs. Murray Plato, Springfield, Ont.

10. ARTICLES WANTED

TWENTY Choir Gowns in good condition. Write to Mrs. J. Symon, 2845 Lillian St., Windsor, Ontario.

NEEDED urgently, Organ for rural church. Write—Mrs. Jack Beirness, Hekkla, Ontario.

11. RESORTS, TOURIST ACCOMMODATION

PIKE BAY, Bruce Peninsula — Holiday at "Lawrenceville" for health and relaxation, furnished cottages, spring-filled mattresses, electricity, boats and motors for rent—General store—Post Office. Warren Lawrence, Pike Bay P.O., Ont.

GLENROY LODGE

on Hall's Lake in the Haliburton Highlands. For a vacation to remember!

ACCOMMODATION is the finest in cabin or lodge; all modern conveniences. Meals are generous, home-style, the best to be had. Friendly hospitality and a fine clientele assure you of an enjoyable stay. Write Elsie and Allen Bursey, R. R. 2, Minden, Ont., or phone Maple Lake 7-R-14.

VISIT beautiful Riding Mountain National Park. Scenic drives, outstanding golf course, recreation for all. Stay at Lee's Holiday Bungalows, Wasagaming, Manitoba. Phone 30.

12. GUEST HOMES

"FAITH HAVEN"

CHRIST is the Answer — Christian Faith Home Accommodation—Personal Counselling—Creative Activities. Haven for those frustrated and discouraged. Address R. R. 1, Ingersoll, Ontario. Telephone 1055R. T.F.

12 GUEST HOMES

LODGE for congenial elderly women in good health. Overlooking Georgian Bay. First-class accommodation throughout year. Rates $15.00 and $20.00 weekly. Hopewell Lodge, Stayner, Ontario.

"RUNDLE LODGE"
Calgary, Alberta

UNITED Church Home for elderly men and women. Excellent accommodation at moderate rates. Pleasant home atmosphere. Applicants must be at least 65 years of age and in reasonably good health. For further information write The Matron, Mrs. Ross, c/o Rundle Lodge, 12th Avenue and 6th Street, Calgary, Alta. Telephone 27662.

FORMER exclusive Preston Springs Hotel is now used as a retired people's home and has a capacity for 75 guests. All rooms with private bath. Main lobby spacious and well furnished. Large luxurious sitting rooms on bedroom floors. About two acres terraced lawns at rear of building. Monthly rate, $125.00 for single room, including meals. For illustrated pamphlet and further information write PRESTON SPRINGS HOME, PRESTON, Ontario.

13. REST HOMES

EXTRA kindness means a lot especially to those in the sunset years. Ennotville Nursing Home, Isabel Craw Cunningham, Reg. Nurse — Phone Fergus 92 J 3—R. R. 2, Elora, Ontario.

LOCH SLOY, Winona, Ontario. Ideal environment for rest and convalescence. Call Miss Adams, Winona 87, Collect. T.F.

15. FOR RENT

FURNISHED bed-sitting room—kitchen privileges —middle-aged lady, non-smoker—Oakwood-St. Clair. LEnnox 5-3612.

LARGE front and adjacent room, bath floor, furnished as (1) bed-sitting room and kitchen-dining room or (2) two bedrooms; whichever desired; West Toronto, near cars. Minister's home. Student or business people preferred. Box 12, THE UNITED CHURCH OBSERVER.

23. PERSONAL

ARE YOU DEAF?

MANY types of deafness and head noises have been helped by Leonard's Invisible Ear Drums. Send $10.00 for complete kit, or ask for free information. A. O. Leonard Company, Dept. F, Box 306, Station F., Toronto 5.

RUPTURED?

RELIEF and comfort. No understrap. No elastic. No steel. Write: Smith Manufacturing Co., Dept. 135, Preston, Ont.

Kimbourne Park Church, Toronto, Ont., Rev. Carman E. Armstrong, minister, held a Service of Consecration and Sod Turning Ceremony on June 17th for the new Christian Education Centre. Members of Toronto East Presbytery and officials of the Church took part. Mr. Ralph S. Mills, Q.C., President of Toronto Home Mission Council, turned the sod. •

Births

SHAVER—Rev. J. W. and Mrs. Shaver announce the birth of a daughter, Sherrill Arlene, in Bruce Peninsula and District Memorial Hospital on June 26th, 1956.

KITCHEN—Rev. and Mrs. Sterling Kitchen are happy to announce the birth of a daughter, Charlotte Elaine, at Toronto General Hospital, July 3, 1956.

PAINFUL TRUSSES ABOLISHED

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A British appliance for relief from Rupture. Not an old-fashioned Truss, but a washable appliance with an inflated air-cushion pad that no matter how heavy your work—will hold your rupture firmly and comfortably. You'll hardly know you're wearing it. Many doctors wear a Beasley.

Write BEASLEY'S CANADA, LTD. - Dept. 6-A, 60 FRONT ST. WEST, TORONTO

Moderator to Visit Armed Forces

While Overseas this summer the Moderator, in company with Dr. Ernest E. Long, Secretary of General Council, Rev. W. J. Gallagher, D.D., Canadian Council of Churches, and Bishop H. D. Martin of the Anglican Church in Canada, will visit the Canadian Forces in Germany. Dr. Dorey will call at the four Air Force Bases: Baden, Zweibrucken, Grostenquin, Mirville and Metz.

Summer At Five Oaks

During July an Outgoing Missionaries Conference was held at Five Oaks, with Dr. Leland Albright and Dr. "Bob" McClure among the leaders. Those attending included families of missionaries being sent by Churches associated with the Canadian Council of Churches. Also in July, a One Week Course for Sunday School Teachers and Officers was held and a Christian Family Camp attended by over one hundred people. In August a Junior Co-Educational Camp will operate; a training course in the Bible Study Courses of the Ontario Public School System; a Family Camp; a Seminar for Sunday School Workers and Clergy.

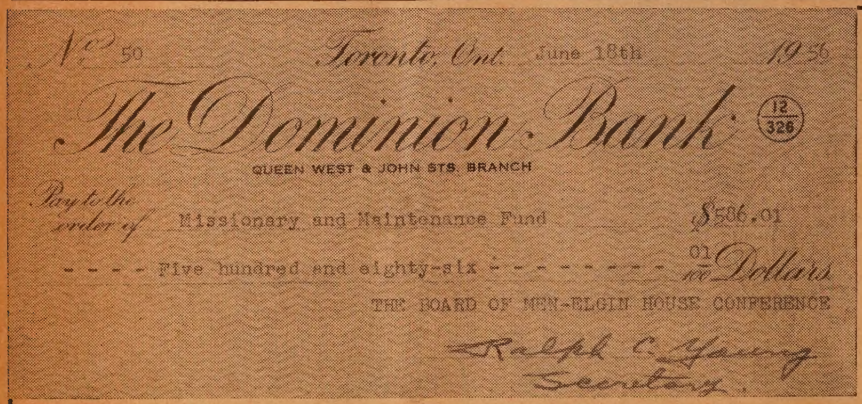
Knox Chapel Restoration

$55,000 has already been subscribed by the Churches of the United States and Canada towards the restoration of the historic John Knox Chapel in Geneva, Switzerland, it was reported at the Council of the North American Area of the World Alliance of Reformed and Presbyterian Churches meeting in Philadelphia. With this money plus donations from other world Churches, restoration work will begin. Two-thirds of the total $125,000 has been contributed. Rev. G. Campbell Wadsworth, D.D., Montreal West, and Rev. Arthur J. Reynolds, D.D., Elmvale, Ont., represented The United Church of Canada.

Members of the graduating class for 1956 at Queen's Theological College, Kingston, Ontario, are shown above. Left to right, front row: Arthur Verrall, Toronto; Gordon Nodwell, Guelph; Peter Faris, Toronto; and William Higham, Ottawa. Back row: Ewart Clarke, Centralia, Ont.; Chang Sik Lee, Seoul, Korea; Hanns Skoutajan, Batawa, Ont.; Ronald J. Warren, Verona, Ont.; James Bryson, Tamworth, Ont.; and Gervis Black, Uxbridge, Ont.

The late *Miss Annie Galloway* bequeathed her home at 15 Hazelton Ave., Toronto, to the United Church to be used as a home for missionaries on furlough, under the direction of the Board of Overseas Missions. A resident of Toronto for over sixty years, Miss Galloway was an active member of St. Andrew's Church.

Rev. Herbert S. Cobb for eight years minister of St. Enoch's Church, Toronto, was installed as Minister Emeritus of that Church.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